Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

To the Bishops of the Methodist Episcopal Church in the United States of America

Gentlemen.

I return to you individually, and (through you) to your Society collectively in the United States my thanks for the demonstrations of affection, and the expressions of joy, offered in their behalf, on my late appointment. It shall still be my endeavor to manifest, by overt acts, the purity of my inclination for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power towards the preservation of the civil and religious liberties of the American People. In pursuing this line of conduct, I hope, by the assistance of divine providence, not altogether to disappoint the confidence which you have been pleased to repose in me.

It always affords me satisfaction, when I find a concurrence in sentiment and practice between all conscientious men in acknowledgements of homage to the great Governor of the universe, and in professions of support to a just ~~and~~ civil government. After mentioning that I trust the people of every denomination, who demean themselves as good citizens, will have occasion to be convinced that I shall always strive to prove a faithful and impartial Patron of genuine, virtuous religion; I must assure you in particular that I take in the kindest part the promise you make of presenting your prayers at the Throne of Grace for me, and that I likewise implore the divine benedictions on yourselves and your religious community.

G Washington

Washington's Letter To The Methodists

(See Page 14)

February 20, 1952

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FROM COVER TO COVER

AS I SAW THE WORLD is discussed by Richard C. Raines, bishop in the Indiana Area of The Methodist Church. Excerpts have been taken from an address which Bishop Raines presented at the annual meeting of the Board of Missions and Church Extension at Buck Hill Falls, Penna., on January 17th. ..... Page 3

In the second of two installments, J. George Butler, minister of the South Park Methodist Church, Hartford, Conn., points out two THREATS TO DEMOCRACY: MILITARISM AND TOTALITARIANISM. ..... Page 4

Gerald H. Kennedy bishop in the Portland, Oregon, Area of The Methodist Church, describes A DESPERATE DREAM. ..... Page 9

James Leslie, currently studying in England as a Rotary Club Scholarship Student, tells how WE MET MR. SALISBURY. The Rev. Mr. Leslie is the son of Professor and Mrs. Elmer A. Leslie of Boston University School of Theology. ..... Page 10

I NOMINATE JUSTICE WILLIAM O. DOUGLAS says John T. D. Frazen, minister of the Westville Methodist Church, New Haven, Conn. ..... Page 11

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READERS WRITE

Volumes Requested

In connection with some research for Dr. Wade Crawford Barclay's "History of Methodist Missions" I have had occasion to consult frequently the branch reports of the Woman's Foreign Missionary Society in the archives of the Woman's Division of Christian Service. I am distressed to find that the file of New England branch reports is far from complete.

It occurs to me that an appeal through ZIONS HERALD might bring us the missing numbers. Would you help us? The following are lacking: 1870-1880 inclusive, 1882, 1883, 1887, 1890, 1892-97 inclusive, 1899, 1916, 1923, 1934.

Any of the above, mailed to me at 150 Fifth Avenue, New York 11, New York. Room 401, would be received with gratitude.

MRS. OTIS MOORE
New York City

She Likes It

I am II years old and I disagree very much with Mr. Elbert M. Conover and what he had to say about the Centre Methodist Church of Malden in his column of January 23rd.

In fact, I go there myself and I'm pretty sure that the people don't count the organ pipes because they all keep an eye on the minister and I don't blame them because his sermons are always so interesting. If Mr. Conover ever heard our minister, Mr. Hill, I'm sure he would change his mind.

For another thing I don't see what difference it makes whether there is a middle aisle or not.

As for the choir loft being up so high I think that it is better than a low one for when the choir sings the people who sit in back can see the choir much more easily.

The four seats on the platform look very nice there, and besides I don't know where else we could put them. Most of the other churches that I've ever been to, have their's in the same way. As a whole I see it in a very different way than Mr. Conover does.

NANCY BEARD
Malden, Mass.

Lincoln And Liquor

As we observe this month the birthday of the great emancipator, it would be well to recall that he had more than one deep concern. While we think especially of his opposition to human slavery and his determination to preserve the Union, we must not forget that he also desired to emancipate his country from the suffering and disease, the crime, poverty and death resulting from the beverage liquor traffic.

During the campaign for a state prohibition law in Illinois in 1855, he stated his position very succinctly in the following words: "The real issue in this controversy, the one pressing upon every mind that gives the subject careful consideration, is that legalizing the manufacture, sale and use of intoxicating liquors as a beverage is wrong — as all history and every development of the traffic proves it to be — a moral, social and political wrong." While this statement may not be stressed at the various Lincoln Day dinners, it is one on which we might well ponder during these critical days.

MARK R. SHAW,
Melrose, Mass.

Stands Out

Of the many statements on the Vatican issue, J. G. Butler's in ZIONS HERALD of January 16th, stands out for its thorough and striking character.

(Rev.) W. RALPH WARD, JR.,
Pittsburgh, Penna.

Letter From Six Children

At the Westville (Conn.) Methodist Church, my sixth grade class was studying about how the church gave schools to America. An introductory statement of our lesson was, "Church people believe not only in schools for their own children and the children of their neighbors but in schools for everyone, no matter where he lives or what his race."

I told the class about the bombing of the home of the Negro doctor, Dr. U. F. Bass of Cairo, Ill., a while ago. This was the first act of violence protesting against the admission of Negro children to schools formerly limited to white children. At the close of the session I left a paper on the table, and told these boys and girls, who are eleven and twelve years of age, that I would be writing a letter to Dr. and Mrs. Bass, expressing my feelings. I said that if any of them cared to express themselves about this, they could do so on that piece of paper. Then I left them and when I returned I found that six of the members had expressed themselves.

It made me very happy to learn just how they felt about this tragic event; also, very thrilled to discover the influence of Christian education, working in the growing minds of boys and girls.

I quote their statements: 1. I am very sorry, what happened to your family. Sally Neal; 2. I hope that you are not treated like that again. David Shute; 3. What those people did was not the Christian way. Billy Schuyler; 4. God loves all children and does not care about their race. Clifford Shumway; 5. They were not sharing brotherhood. Betty Lou Root; 6. I think that different races and creeds should work and play together. Susan Burnham.

In my letter to Dr. and Mrs. Bass I have enclosed these statements.

MRS. ORVILLE W. HAWES,
New Haven, Conn.

As I Saw The World

BISHOP RICHARD C. RAINES

ussia has lost the struggle for the mind and heart of East German adults. It is estimated that 80 per cent ne East Germans would actively sabotage any Russian ck on West Germany. There are deliberate slow-ns and weaknesses built into manufactured goods le in East Germany, which makes these goods inferior not readily salable, so that Russia is today finding Germany an economic liability rather than an asset.

HE PEOPLE OF East Germany (75 per cent of whom are Protestant) live under increased and al-t unbearable tension and pressure. A father, mother three children are riding on a street car — a child a question about something the car is passing. The her replies, "It will be that way as long as the Rus-s are here." She was overheard, arrested and when several fruitless attempts to have her released from on, the question was asked, "How long will she be ?" The reply was, "as long as the Russians are here." -year old children are questioned at school concern-their father's political views so that parents dare not k frankly in their home. Any one showing any hos-y toward the communist regime is likely to disappear. hree men of long experience and careful speech said were close to wishing the third world war would k out. They said, "Some of us would survive and be Now none of us really live."

nce Germany is one of the two or three most strategic s in the struggle between the communist and the way of life, our Methodist Church in Germany is of nary importance and concern. It is a sound church, regained its war-caused losses in membership, is re-ding its churches, has a disciplined, devout, sacrificial gy superbly led by Bishop Sommer. It is striking, essed of several old-fashioned typical Methodist qual-which have faded noticeably here in America.

ERMAN METHODISM'S Deaconess Movement (1200 strong among 65,000 Methodists), all trained es, contributes such an atmosphere of selfless devotion, s such a medium of Christlike social service, adds a stabilizing influence to the life of the church as to vorthy of careful study to see whether, with certain tations, it might not give new life and vigor to our deaconess movement.

ur German brethren come from the lower economic p and with currency reforms, which cut savings and wments 94 per cent, leaving only $60 out of each $1,- and with present low wages and inflationary prices, kes a month's wages of a laboring man to buy a pair hoes. The salaries of the ministers are only about $80 per month, and the burden of rebuilding their ches is more than they can bear even with the help dy given. The gift of $200,000 from our Week of ication offering would lift the morale and give hope encouragement to as many heroic Christians, in as strategic a spot as could be found anywhere in our world, though Korea would be a very close second.

The reservoir of goodwill about which Mr. Wilkie wrote in his "One World" has been drained practically dry. The word America was surrounded by an aura, a radiance for the peoples of Asia. America was the champion of the ordinary man, his freedom and rights, in sharp contradiction to Europe whose colonial policy and power were feared and hated. Today the radiance is gone. Asia is apprehensive, afraid of America as the most powerful nation on earth whom they feel may be preparing for the third world war. The new nations of Asia feel that they must have peace to solve their complicated problems. Rightly or wrongly, they are more afraid of war than of communism.

They are uncertain about us and our motives because, first, we have made our bed with strange comrades. We backed the fascistic government in Greece, we are now proposing to give our support to Franco in Spain, who stands for everything contrary to the freedom loving traditions of America. We seem to line up with Britain in her attempt to continue colonialism in the Near East.

SECOND, OUR FOREIGN policy has been so unstable. In 1947 we brand militarism as of the devil and cause Germany to write a repudiation of the military into her constitution, and then two years later we exert our influence to cause Germany to re-arm. We Americans understand why, but Asia doesn't quite understand, and colonialism is dead. Colonialism is the idea that the white man is by nature superior to the colored man and can, by economic or military pressure and prestige, cow the colored man and keep him in his place. America should purge herself of the remnants of colonialism at home and disassociate herself from colonialism abroad. For, if colonialism is attempted, communism is likely to be the result.

Asia wants to ask America the question put by the French planter in the play "South Pacific" to the American General who sought his friendship and loyalty. He said, "I can see what you are against, but what are you for?" It is not enough for America to be against communism and Russia. We must become positive once again, and be for human rights and dignity, justice and freedom, for every man in America and for every man in every country of the world.

America has heard only the Zionist side of the Israel story, and does not know how the Arab world feels about Israel. The Arab world holds that through pity, propaganda and political pressure the Jews persuaded President Truman to put American money and influence behind Zionist ambitions. They feel that Israel was carved out of the bleeding body of Palestine. They distrust the objectivity and sincerity of the United Nations, which was

(Continued on Page 22)

Threats To Democracy: Militarism And Totalitarianism

J. GEORGE BUTLER

The first enemy of democracy, a garrison state under military dictatorship was discussed in the first installment, last week. The second danger is in assuming that any force opposed to communism is ipso facto on our side. We have chosen allies most unwisely in the past. In World War I it was Italy and Japan that were on our side. In World War II it was Italy and Japan that were our enemies, and Russia that was our ally. Now it is Russia the enemy and Germany, Italy and Japan on our side. Because the Roman Catholic Church is locked in a death struggle with communism, many people assume it would be well to ally ourselves with the pope, send an ambassador to Rome, have a Roman ambassador in Washington, and line up the "free" world under the leadership of the Roman Church in a holy war against the red colossus. Before we do that, let us examine more carefully our ally of today, lest on the morrow we find we have made a mistake.

Protestants are not anti-Catholic. They are anti-clerical. Clericalism is the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods for purposes of social domination. Rome's world ambitions are the same today as always — domination of the minds of men all over the world.

In 1917 three little Portuguese children said they saw a vision of the Virgin Mary. They averred that she told them: "The holy father will consecrate Russia to me." Ever since the Bolshevik Revolution, Rome has been steadfast in its aim to convert Russia to Catholicism. When that happens, communism will of course be destroyed. Now such an event as occured at Fatima, Portugal, seems of little significance to the intelligent mind of today. Yet Bishop Sheen, who attended the ceremonies at Fatima last year described them as: "the greatest religious event in the history of the modern world." According to the church, one million persons, one-eighth of the population of Portugal took part. This festival, closing the extended holy year, was geared for two purposes: to point the way to the conversion of Russia, and to be concerned with the conversion of the Moslems. After all, the name Fatima has special significance for them, being the name of Mahommed's daughter.

A second event of importance last year, linked with this festival at Fatima, was the World Congress of the Lay Apostolate held last fall in Rome. These two meetings were concerned with producing world wide conditions favorable to the global spread of Catholicism. The pope addressed the Lay Apostolate Congress and urged that all Catholic action groups become instruments to help the clergy further the policies of the church.

"Most of us prefer to rearrange our prejudices and assume that whatever favors our class and our family must be the will of God. How long has it been, we might ask ourselves, since I appropriated a new idea in any relevant realm of experience?"

* * * *

"Go Inquire of The Lord,"
Gerald Kennedy, Harpers, New York.

The world is slowly coming to see just what these meetings mean. The pope stressed that Catholic act groups in Italy were the prototype for Catholic action follow everywhere so that the world aim of the church carried out. Thus it is that today, Catholic action been so successful that west Germany, Italy, Belgiu Holland, Spain, Portugal, and Ireland are ruled by ope Catholic parties. Catholic action in Latin America a in the United States is working in season and out assure the West's active support of papal policies. View in this light, it is not surprising that President Trum succumbed to the pressure put upon him to nominate ambassador to the Vatican. To Catholics, this seems course, right, for their leader, the pope referred in Christmas message both to the sins of the West as well the East, and pointed to the church as the one supra tional agency that could unify t world and end war. What this pr osition implies is of the greatest i portance. Shall we submit to t clerical drive for power? Shall w the leading democracy in the wor ally ourselves with a totalitari church ruled by the divine right kings as an absolute autocracy, ho ing thereby from this alliance, som how, someway, democracy may ben fit? What are the advantages come from such alliance? The po has no army. He is head of a churc What are the costs?

It is urged that since the pope against communism, he is our all The Vatican is supposed to be th best listening post in the world. Th pope as the leader of the Roma Church, represents Christian civilization in an all-o struggle against atheistic communism.

Gilbert and Sullivan have a grand song: "Things a seldom what they seem." Take these suggested benefit analyse them for yourself. Are they worth the price?

Is the pope a natural ally of democracy against com munism? By definition the pope is not interested in, bu is against democracy. Catholicism is a religion of auth ority. The pope is supposed to be infallible in matters o faith and morals. Faith is what one believes. Morals a what one does. Beliefs and actions take in therefore, a of life. Man, made in the image of God, has no right t think for himself. He must give up the right of privat judgment in all areas of life, and submit to the presume infallible decrees of the pope. Such an ally, the Roma Church, claiming for itself this undemocratic control ove all of life, can at best be but an ally of expediency, so fa as democracy is concerned: as doubtful a partner as Ru sia was in the last war, as Japan and Italy were in Worl War I. Clericalism is not interested in a democrati

. It is interested in an autocratic world. A religious orship is as dangerous as a political dictatorship as ve found out in the long history of America to free f from it.

E STRUGGLE OF Jefferson and Madison to write to our Constitution the principle of separation of n and state, the decisions of the U. S. Supreme Court ding that principle are the fundamental bulwark of as we know it. Let an ambassador be sent to : a papal nuncio will come to Washington, and as of the diplomatic corps, one church will then have erred position in the councils of state over all the churches. Such preferment, such meshing of the processes of government with the official processes Roman Church not only is un-Constitutional, it ut end in further preferment of one church as over t other churches, and will end with the destruction l and religious liberty. Roman clericalism, as has hown, is an ambitious clericalism. Such recognition : part of our government in one field will but open y for church encroachments in others, in the public s; eventually, in all of life. That is their stated aim. value of the Vatican as a listening post has been overrated. Mrs. Roosevelt, despite the going over ceived at the hands of Cardinal Spellman last year, broad minded tolerance, albeit ignorance, suggested column "My Day" that the pope did have many men behind the Iron Curtain and that there would lue to the appointment for the information that be gleaned. The pope however, was quick to con- her, because he realized that if this were admitted, e would be admitting what the communists say, e Roman Church does have a vast international stem, with every priest, monk and nun engaged in age for him, to whom they have sworn primary nce.

RISTIANS. WHETHER Protestant or Catholic, spect the integrity of the pope. It would be unthink- at he, a Christian, an avowed enemy of commun- ould withhold information of value in the struggle communism from the United States, the greatest in the world, because an ambassador was not ac- d to him, when our regular diplomatic represen- are just as close in the City of Rome, as a special sador could be.

e folk aver that since other countries are repre- at the Vatican we should be too. But other coun- o not have the freedom we do, and have not been d on the principle of the separation of church and s our nation was. That fundamental American le must not be sacrificed on the altar of political ency by a President who assured Protestant lead- r and over that when the Myron Taylor personal to the pope was ended, another would not be ap- l in any form.

rica is America. It is not Catholic America nor rotestant America, but one nation indivisible, with and justice for all. Because we are Americans, we are not split up into warring camps of Jew and Gentile, Catholic and Protestant, native born and foreign born. We must maintain it so. American Catholics do not want to be looked on as Roman Catholics first, and Americans second. They are loyal first to their country, and are as much a part of it, as any others. They know that if this appointment be made and ratified, then the citizenship of every Roman Catholic cardinal in America would be jeopardized. If America recognizes that the Vatican is a state to which an ambassador can be sent, then these cardinals will have participated in the election of the head of a foreign state, and the penalty for such action under United States law, is loss of American citizenship.

LET US AFFIRM once more. The Protestant spirit is not anti-Catholic. Protestants have friends who are Catholics as well as Jews and they live beside one another as true Americans. But the American spirit is anti-clerical. It is opposed to the usurpation of political power by a religious hierarchy using secular means for the purpose of social domination. The divine right of kings has given place in our land to the divine right of all men as children of God.

If you are concerned that America be America, then let your voice be raised in defense of freedom. Arm if we must in defense against communist aggression. But do not let there be foisted on an unthinking people under guise of the present emergency a military totalitarianism or a religious totalitarianism that in the end will conquer us more surely than Red bayonets. The issue is in your hands. We still have the right of private judgment. Let your Senators and Congresmen know how you feel. The time is now!

A LENTEN MESSAGE

Addie V. Wilbur

Lent is here! List, all good peoples,
Ye leaves of the "Tree of Life,"
Day is dawning, peace is coming.
Forget the horror and strife.
Tasks are waiting. The bottom round of
The ladder is now reached;
Climb thou upward, trusting always
All people shall be blessed.
Press thou onward o'er the ashes
Of the ages long since dead;
Grasp the hand of God extended,
That the world be gently lead.
Come, ye faithful, pray and battle
To guide earth's erring feet
Away from doubting and from scorning
To His way of life so sweet.
Truth will change them, if ye struggle,
And the day will come with fleet
When all nations trust the Father,
And each other kindly greet.

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What Is An Evangelist?

Is it Billy Graham? Is is something equally peculiar? It is a person who is concerned about the way things are going?

During March in nearly every part of the nation, the churches will be devoting their very best efforts to a visitation program of evangelism. For many weeks the pastors and laymen in the churches have been making surveys to discover how many un-churched people live in their communities; they have recruited laymen who willingly prepare themselves to call on these un-churched people; and they have arranged to have their churches ready and able to serve those who will make decisions to seek the Christian way of life.

Is it presumptuous for churchmen to involve themselves in this program? Does it say to the world that this is an effort of the goody-goodies to impose themselves on those whom they judge to be not goody-goodies? Not at all! The churchman who takes part in evangelism is not saying "be like me;" he is saying, "Will you join me in trying to be like the Nazarene who believed that the world could be saved?"

Of course there are always a few pious-mannered souls who by their mannerisms give evangelism a bad press. We have cringed as we have seen some of the glamorous personages of evangelism. Those who talk about Cadillacs in Heaven, or who believe that a red necktie is more becoming than a clerical collar in leading the lost to their salvation. But we must not allow evangelism to suffer because of such spectac aspects.

We must contemplate the nature of a Christ faith, namely, that a Christian is a concerned pe who has an unshakable confidence in the possib of salvation. He believes that when man will God's will can be done on earth; that when his m and soul are put to work on the remedial task tha ligion has to perform in the world, all other th shall be added unto it. He believes that no ma how utterly or completely a man or a nation failed, that man or that nation can start all over a on a path that leads to power and to good.

Well then, an evangelist is a Christian, is he n

What Is A Layman?

The General Board of Lay Activities of The Met dist Church has just released the outline of a r training course for lay leaders.* It is an excell course of study which ought to be used in ev Methodist parish. The fact is that entirely too m lay leaders do not know just what their role is in t denomination, and in some few instances have had turn to their own inventions to justify the positions which they have been elected. Some lay leaders fine the job as that of a local "church boss;" so think of it as a responsibility to serve.

We have long contended that the present legis tion in the Discipline is so general that it is actua vague in its definition of the duties of lay leade Read, as an example, the 14 point program listed i the Board of Lay Activities in Par. 1482 of the D cipline. About the only function not designated to t Board of Lay Activities is that of operating the Cou cil of Bishops, or the Woman's Society of Christi Service!

Why not settle on a definition of the lay leade If he is to be as general as he now seems to be, is it logical to assume that he might end up being not ing but a frustrated nothing? Why can't lay acti ties concentrate on the development of a men's mo ment within Methodism that will be as impressive the work being done by the Woman's Society Christian Service? The development of the organiz tion known as "Methodist Men" has been thrilling t watch, but it will not be developed if our lay leade are to be running off in fourteen different direction

Why is all of this important? It is because Metho

* "Outline for Training Course for Lay Leaders of The Methodi Church," General Board of Lay Activities, 740 Rush Street, Ch cago, Il, Illinois. 15 cents each.

s a Protestant movement that is built upon a cratic structure and not from ecclesiastical direc- In the final analysis, the entire mission of the h is determined by the nature of its membership. ethodism's lay movement stands, strong and ad- le as it is, it indicates a weakened and diffused of affairs. Between now and the General Con- e next April, we hope that many thousands of aders will give careful thought to this problem, at their pastors will co-operate in every way pos- o encourage the use of the training course sug- l.

Free Church For Free America

hour of decision is close at hand. The church- ave been heard in the Senate and House hear- n universal military training. Now, in the Sen- mmittee we are hearing the voices of those who peacetime, universal, permanent, military train- r all future generations of America's young men. eral interesting things took place last week in aring of the proponents of UMT which should ignificant meaning. In the first place, the Na- Guard Association wants exemption for UMT ates who join the National Guard to work off eserve training. This proposal was bitterly op- by the Reserve Officers' Association on the d that such an exemption would destroy the l-by reserve" which is one of the major purposes MT. Then followed some other suggestions s that of one general who asked that the UMT t be handled by a civilian unit, rather than by Defense Department. Why?

other most significant thing that happened e admonition from Senator Richard B. Russell, an of the Senate Armed Services in which he the proponents of UMT to carry on a better opinion campaign which would come up to fectiveness of the opponents of UMT. Public n polls show that the majority of people favor said Senator Russell, but Congressional mail the opposite effect. Senator Russell told the s groups to get more people to write in favor plan. Opponents, he said, "have done a much horough job of getting out and drumming peo- write."

s latter development should be a most encourag- allenge for churchmen to do even better than ave done. If we already have the edge, let's keep what is even more important, let us use these w days to gain a wide margin. Let us not be the least bit influenced by what Senator Russell has said about those public opinion polls either! Ever since the Gallop Poll, and the editor of ZIONS HERALD confidently predicted the election of Thomas E. Dewey three and a half years ago, we have had little stock in public opinion polls!

This is a battle which the free church must carry on to keep a free America. UMT is inconsistent with democracy, and as long as we love this nation and as long as we love democracy, we cannot allow our nation to adopt a permanent militarism like that involved in compulsory military training.

Approaching Dry Spells

Last week at Boston University's annual conference on preaching, Dr. Theodore Parker Ferris, of Boston's Trinity Episcopal Church not only preached great sermons, but "ran the gauntlet" in what were politely called "workshops" after each sermon. Some of the students who had been inspired by suggestions from some of their academic pursuits asked Dr. Ferris a number of wonderful questions. Did he plan his sermons a year in advance? No, said Dr. Ferris, he tried it once, but found that some sermons he had planned were as cold as cold roast beef when he got around to preaching them. Did he keep a card file of useful illustrations, or sermon ideas? No, because he found that if an idea or an illustration was good, he would remember it — if it wasn't good, he would gladly forget it.

At one point in the "workshop," Dr. Ferris admitted that he experienced "dry spells" in his preaching. He said that it used to frighten him terribly: he thought that either he had lost his faith, or his mind. But now, he says, he isn't afraid of them, but looks them right in the eye and says, "What ho! A dry spell is at hand!" One of the students asked, "Well what do we do about these dry spells?" Dr. Ferris said that he does two things: he reads the Bible, and he makes a lot of parish calls. Then he said, "and I believe that I get more help from making those parish calls."

It was sage advice to all of us. Dr. Ferris is a great preacher because he is humble, because he is not bound to limiting routines, because he insists that his ministry must have a purpose; but most of all, because he has allowed nothing to keep him away from the people to whom he ministers. By his straightforward answering of questions in that "workshop," Dr. Ferris showed how to turn "dry spells" into streams of running water.

No Salvation Outside The Church?

CHARLES M. McCONNELL

Church School Lesson For March 9th.

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PHILLIPIANS 3:46:17

Is There Salvation Outside the Church?

The question mark after this title of our lesson is a very large one. "No salvation outside the church?" is a question. Before we even raise the question, we have to add the word *Christian* before church. We have seen too many quarrelsome, forlorn, feuding and bigoted little groups of people making a caricature of the Christian religion in the name of the church to answer "yes" to this question, without reservations and restrictions.

When is a church Christian? We have to find the answer to this question before we can call church membership even beneficial, not to say necessary, for salvation. A Christian church is one which seeks through its organization, services, and members, to set forth in its beliefs and actions the life and teachings of Jesus. It is a group of people united in fellowship and in mutual aid in a corporate effort to live the Christian life. Definitions of the church are very meager, and may be misleading; but they are necessary.

In answering the question about the possibility of salvation outside the church, we may say there is no real and complete salvation inside the Christian church, unless we accept its Christian teachings and earnestly try to practice them in the whole of life, both privately in our inner life and socially in all our human relations. If we consider the church as an institution whose membership is guaranteed salvation, we will not find it within the church to which we belong. Our first answer is this: there is no salvation inside the church for anyone who does not try to live the Christian life as set forth in the life and teachings of Jesus.

The second answer we may give is this: there is salvation outside any church which does not set forth and itself follow the teachings of Jesus. It is possible to "love the Lord with all the heart, mind and soul," without being a member of a Christian church. If this is not the truth, then we must exclude around three-fourths of the people now living on this earth who are non-Christians and do not belong to the Christian church. We must not deny salvation to the Christian people who know the Christian church in its many branches, and have not joined it because of its local or general narrowness, infidelity and careless and partial teaching of the Christian way of life.

If these answers and comments are rather confusing and inadequate, so is the question as stated; and we may also add that trouble lieth at the door when we set up our own personal standards of salvation and presume to say can find salvation anywhere.

Counting Our Gain Loss for the Sake of Christ

The lesson we are considering is based on some words of St. Paul. Buried in his words is his an to the question, "No salvation outside the church?" a very few words, Paul rubs out all the achievement his long life as a religious zealot by saying, "But what gain I had, I counted as loss for the sake of Christ." found no salvation inside the Jewish synagogue, or wi the Christian fellowship, until he had suffered the los all things, and counted them as refuse in order tha might gain Christ.

Put this test to the 261 denominations, sects, and "ant groups" listed in the Year Book of the Churche churches. Are they willing to count all their gains as fuse and of no avail unless they gain Christ in the cess? No denomination has yet earned the right, ei as an overall church or as a local group, to be ca thoroughly Christian.

Last year The Methodist Church gave its *all* to the tent of $27. 18 per member for all local church, busin building, salary and support of The Methodist Chu One local church gave the handsome all of the price a bottle of soft drink, amounting to six cents per mem The Methodist Church placed herself fortieth in a list 47 leading denominations in the support of the church its members. If anyone questions their figures, I s give the source of my information, which is a relia Methodist organization. It is time we stop singing, surrender all," and catch up on our surrendering.

One Thing I Do

Paul summed up his efforts at becoming a Christ in these never-to-be-forgotten words: "One thing I forgetting what lies behind, and straining forward to t which lies ahead; I press on toward the goal for the pr of the upward call of God in Christ Jesus."

The real Christian Church is one which like Paul f gets its past glories, achievements, mistakes and infideli and presses on toward the goal of Christian teaching a living.

There is a place in the membership of any Christi church for anyone who strains and presses forward towa their goal. Methodists can qualify as Christian chur members by accepting the goal of Christian living as Joh Wesley and Jesus Christ taught. In these days of accep ing goals and quotas and specials, both advance and r tarded, let us not fail to accept the one of Paul, who co be a Methodist were he around today.

The goodly fellowship of all who press forward to th prize of the upward call of God in Christ Jesus is o which will come nearer to helping gain salvation than an I know.

A Desperate Dream

GERALD H. KENNEDY

E NEW STATE of Israel has provided a field day r all kinds of experts. The economists have written d discourses proving that the new nation can or t become self-sustaining. Political experts have ed the advantages or the disadvantages of loans and lship. Internationalists have balanced Arab claims gainst Jewish claims. Is there any place in the midst this for a simple report of impressions from a fellow s not an expert in anything?

matter what the current political situation happens the land of Israel holds a tremendous attraction for tians. I have wanted to see the land of the Bible long time, in spite of my memory of the congrega- who gave their minister a trip to the Holy Land and ted it ever after. When the man driving us from ydda airport to Tel Aviv threw out his hand in an nal gesture and said, "Those are the hills of Judaea," eart beat so hard it made me ashamed of my emo- If I were a theological student, I would get the y for a visit to Palestine before studying Old and Testament at the seminary, if I had to mortgage ture.

re are unforgettable experiences for any traveler in Who can forget Megiddo, especially when you ith a man who can describe graphically every battle ook place there from Sisera's defeat to Israel's more victory over the Arabs? I saw a priest drive a mot- oup of dirty youngsters out of the church courtyard na, and remembered Jesus' word: "Suffer the little en to come unto me." It had never occurred to me e was probably talking about such dirty little urchins than the bathed and perfumed infants at the bap- fonts of our modern churches. I saw the moon over Galilee and the sun set from Mount Tabor. the old part of Jerusalem from the roof of a bombed h convent and looked at Bethlehem from the roof uined *kibutz*.

S A POOR land, for the most part, burned out and rren. Here and there are fertile sections with or- s and vineyards. But the description "flowing with and honey" seems curiously inappropriate. It is a of history and holy memories but definitely not a of fertility. Whatever else may be said about the they did not covet the country because of its wealth. he anti-semitic brethren who think that Jews fall single type, had to walk in the cities of Israel today, der what they would say! Here are Negro Jews, tal Jews, Yemenite Jews, German Jews, British and American Jews. There are as many different ring people in Tel Aviv as there are in New York. neets Ph.D.s from Brooklyn and people from South a who are two hundred years behind modern civili- . A Yeminite family boarded a bus and sat on the ecause they had never sat on benches in their lives. Some who came from the East were first introduced to the Western civilization by way of an airplane flight to Jerusalem. No wonder they saw their experience as the fulfillment of an ancient promise: ". . . I bear you on eagles' wings and brought you unto myself."

I doubt if there is a land anywhere that has wider gaps between the people. There is the brilliant secularist who has nothing but impatience for the religion of his people, and there is the Psalm Jew, whose life is bound by ancient religious rules and customs. The only time on the whole trip I wore a hat, was a Sabbath in Tiberius when I borrowed the guide's golf cap so I could enter an ancient synogogue and see a service little changed since Jesus went to the synogogue in Caperneum or Nazareth. And there is racial prejudice on the part of the intelligent successful Westerners against the superstitious, ignorant, and unproductive Easterners.

BUT I DO NOT think I ever saw people trying to do so much with so little. Burned out land is getting reclaimed, trees are being planted, small shops are appearing. There is an almost pathetic pride in the new nation and a desperate attempt to believe their homeland is firmly established at last. How many times a person would say to me, "Isn't it beautiful?" and I could never say "no," though the landscape was at best only comparable with some of the least attractive parts of California in August. One man said to me that the critics of Israel could never say again that Jews would not fight for their land. Some of the people have come because there was no place else to go and they had to leave their homes if they were to survive. Some have come because they want to pioneer in the establishment of the new homeland. But life is not easy for any of them and there is a toughness, sometimes a hardness, about the people. One begins to see why the years have neither destroyed nor absorbed Judaism.

One of my happiest pastorates was a church which, according to a survey made a year previously, could not continue its existence. Israel is like that. Inflation and the black market are items which grow more serious daily. Refugees until recently unchecked, have been coming in at a rate no sensible nation would allow. I spoke to a member of the Knesset about this and he replied, "Have you ever had to close the door in the face of your own people when closing the door was their death sentence?" The housing problem is simply impossible of solution for a long time ahead, and quarters which we reserve for our poorer strains of livestock, are grabbed eagerly by families who have been living in tents.

The Arabs have not been given full justice or anything like it, and many an honest Israeli will confess it. Some restitution has to be paid to people whose homes and businesses have been taken over by Jewish immigrants. There never was a war that did not bring suffering and destitution to thousands of innocent people, and the re-

cent war in Palestine has been no exception. I for one am not too much impressed by the argument of original ownership of the country. Follow that through and what modern nation has a right to its land? Peace between Arab and Jew is an economic necessity as well as a moral one. But let us not blink at the fact that much of the trouble has been fomented by interested outside parties for their own ends. The threat of war keeps the young men and women of Israel living like soldiers with eleven months of leave. The budget is out of balance.

I talked with a very intelligent man from America who had spent several weeks in Israel studying their condition. He proved to me that it could not go on much longer and it never could be made a success. We stopped in the Valley of Elah where many years ago a mere stripling by the name of David slew a mighty armed giant named Goliath. And I thought that unless another giant-killer arose, there would be no hope for the future of Israel. And yet — and yet!

I sat one morning in the study of the Chief Rabbi Jacob Hertzog and listened to an old man who seemed to have stepped out of the pages of the Old Testament, tell me that the people's return to their own land was a "veiled miracle." A little later he remarked that t too small to believe in their own greatness. It me then that there is no other term but 'great describe what is going on in Israel. The vitality one feels in the atmosphere is rooted in faith, and not be easily blocked or destroyed.

Is not the Jew the best illustration of our desp desperate hope? Is not Israel all the world in min Is not the future of Israel a symbol of mankind's

Across the world the Jew, like all Western men extent, has drifted homelessly. He has not found a place for any length of time, for always age old and hatreds have broken through the veneer of tion, forcing him to flee further. But always in his ory there was the image of a homeland where he be and where he might dwell in spiritual security. last against tremendous odds, he has managed to e one small bit of territory he could call his own and it would no longer be necessary to live in a c nervous tension lest the demagogue rouse his ne against him. Is it not every people's right to hav a place, and where else should it be sought if not land where his fathers have dwelt for generations?

We Met Mr. Salisbury

JAMES LESLIE

"Mr. Salisbury is in his studios; he will be with you shortly." With this Anna, Frank O. Salisbury's maid, ushered us into the ornate drawing room of her employer's Hampstead Heath home.

The word "home" hardly describes the rambling stone mansion dominating a hillside of one of London's lovelier suburbs. It is the kind of place that one reads about, but seldom sees except through the window of a passing car. Its thickly carpeted floors, massive staircases, inlaid imported tables, carved oaken panels, and Victorian nick-nacks remind one of an era in England that is fast fading into history. As in the case of many other such homes, it has a name, not a number, and is known as "Sarum Chase."

Ralph Kirby, the Methodist parson of our Acton Hill Church, had arranged this meeting when he learned of my desire to meet the painter of two well-known portraits of John Wesley. These are in Wesley's City Road Chapel Manse, and in Dr. W. E. Sangster's huge Methodist church known as Westminster Central Hall.

Having finished his painting for the day, Mr. Salisbury came to meet us. This man is one of Great Britain's foremost painters, and was dressed just about as I had imagined. His tall winged collar, complete with flowing ascot tie and pearl stick pin, seemed to fall right into line with his home and his position. It was only his geniality that surpassed his impeccability, for he made us feel that his only concern at that moment was our comfort. He told us of his Methodist background, of his early apprenticeship and painting career, and in particular of his painting of the Wesley portrait at City Road.

On a visit to the City Road Chapel and Manse, been disturbed by certain decorative changes in tha ous parsonage. He had indicated to the minister t would paint a portrait of Wesley if the manse we stored to the condition it had been in during W time. It was agreed. By some coincidence, the whom he asked to sit for the portrait turned out to descendant of that early member of the Holy Club naturally was only too happy to pose for Mr. Sali Wesley's original field Bible and clerical garments worn. The model sat upon Wesley's study chair, was like sitting backward on a conventional chair. to be mounted as one would mount a horse and wooden bar, chest high, suitable for resting one's ar while studying. It is believed that Wesley preferre type of chair for studying, since he did much of his ing while on horseback. The portrait now hangs i manse study.

The first gallery shown to us displayed the coron portrait of the late king, George VI. It is a str likeness. The respect of all Britishers was summe by Mr. Salisbury's comment concerning the king: Majesty insisted that the white surplice under his co tion robes should show. You see, he was proud of his nection with the church." He laughed as he said tha king found the eight-pound coronation crown to be heavy, and he was only too glad when the sitting completed.

Two beautifully bound volumes contained the graphs of each person who has sat for Mr. Salis Royalty and national leaders from all parts of the w

ncluded, from the early scrawling of Princess Mar-
Rose to the bold penmanship of Benito Mussolini.
reat and near great of the past 35 years told a his-
f their own. Churchill, George V, Roosevelt, Eisen-
, were but a few of the world-famous people who
miliar figures at Sarum Chase. One group portrait
easel was nearly completed. It is soon to be pre-
to the American Government in honor of the
can war casualties in Britain. One additional sit-
y Queen Mother Elizabeth was needed before its
tation. The Queen Mother's kindness and natural
r to all people was mentioned by Mr. Salisbury.
menting on his struggle to reach painting perfec-
Mr. Salisbury felt that modern artists were not chal-
l to spend the time needed in practice and appren-
ticeship. It was evident that here was a man of conscientious self-discipline. His very studios bear witness to his perseverance where, woven into a mural, one reads a quotation from Sir Joshua Reynolds, "Nothing is denied to well-directed labor."

As we left, we were given copies of the large coronation portrait, a madonna scene painted for a stained glass window in India, and his book of the Lord's Prayer in pictures. This book had been financed by fees received for a portrait of a wealthy American. Copies of it have been given freely to men in the ministry.

This, then, was the royal portrait artist, one of the world's great painters, whose life is summed up by these words found in Mr. Salisbury's studio, "God meets man in the pathway of his highest endeavor."

I Nominate Justice William O. Douglas

JOHN T. D. FRAZEN

y person, who is truly concerned, holds the rea-
judgment that the next president of the U. S. A.
e of the caliber of Abraham Lincoln. It is my con-
that in William O. Douglas, Justice of the Su-
Court of the United States, we have such a person.
grity, courage, deep insight into human nature
towering faith in the reality of God, were charac-
s of Lincoln. These are also the attributes of my
ee for the highest office our country bestows.

n speaking about mountain climbing Mr. Douglas
y wrote: "The excitement is not the view to be
he flirtation with danger, or the communion with
iverse that the high peaks afford. These play a
ut they are usually secondary. The challenge is
discovery of the outermost limits of one's own
nce. . . . It is the spirit against matter, the power
soul to drive the legs above fatigue, and to push
austed body without whimper."

S CREDO reveals Douglas himself. He early lost
father and was made to identify the mountain as
bol of stability and strength. Infantile paralysis
threatened the use of his legs became a challenge.
the at first painful effort at walking the slopes and
e daring climbing of the mountains of the West,
d Justice Douglas to overcome this physical and
hazzard. The conquest was of the spirit. The
f victory over the demon defeat.

ral years later while standing on the high ridge
t Rocks of Old Snowy, he pondered the two foun-
concepts of American greatness; "Freedom and
y are the ideals that America represents. That
ymbolism of Old Snowy in a world where infinite
rks hard to get permanent footing. . . . I thought
the beehives of intrigue every nation has. These
factories where endless energy is expanded in whit-
lown one man or woman, in building up another.
ions are encouraged and generated. The strength
man becomes the source of insecurity of another. . . .
usiness of destroying character becomes a full-time
job. The business of building up a man also becomes a profession; heroes are manufactured by those who make that their business. . . .

"I remembered men who pleaded in court with great feeling and compassion for human liberties and freedom, men whose voice was the voice of humanity, but whose hand was the hand of a group of exploiters.

"All that, I thought, is the froth of life that would disappear on the wings of the northwester on Old Snowy . . . . Man stands here as I imagine he stands on judgment day — naked and alone, judged by the harmony of his soul, by his spiritual strength, by the purity of his heart."

In an article published in the *New York Times* January 13th of this year, Justice Douglas reveals again his deep insight into our present situation. He speaks of a drift into "the black silence of fear." It's cause he believes "goes back to the fact that we carried over to days of peace the military approaches to world affairs." He writes, "There is an ominous trend in this nation. We are developing tolerance only for the orthodox point of view on world affairs, intolerance for new or different approaches."

THIS FEAR expresses itself in all walks of life. — "Fear of losing one's job, fear of being investigated, fear of being pilloried." Even youth whose characteristic it is to examine, evaluate, pioneer, is at present apprehensive and silent.

This drift toward "tolerance only for orthodoxy" imperils our dealings with other nations. "There are," states Mr. Douglas, "those who think that our present policy toward Asia will lead to disaster — for us. There are those who believe that we are fast becoming the symbol of what the people of Asia fear and hate. There are those who believe that the most effective bases we can get in Asia are bases in the hearts of Asia's millions, not bases on their lands."

(Continued on Page 14)

Library of the
UNION THEOLOGICAL SEMINARY

Books Reviewed

"The Craft Of Sermon Construction"

By W. E. Sangster. The Westminster Press, Philadelphia, Pa. Price, $3.00.

W. E. Sangster of Westminster Central Hall, London, has done it again in another in the helpful series of Westminster Source Books for Ministers. Many grateful readers of his previous book, "The Craft of Sermon Illustration," urged him to tell more of wise technique, which he has done in this "The Craft of Sermon Construction."

In his plea for preaching he defines it in Bernard Manning's phrase as a "manifestation of the incarnate word, from the written word, by the spoken word." Sermons are classified according to subject matter, structural type, and psychological method. He discusses how to prepare, to begin, to conclude. His final chapter deals with mistakes commonly made. It would be a mistake not to profit by these 204 pages, which should prove of distinct value, not only to the beginner, but also to the more experienced, who, despite increasing facility, should ever seek to become a better craftsman.

Warning against both "those who would utterly exclude social preaching from the pulpit and those who would preach nothing else," Dr. Sangster discusses preaching the social nature of the gospel but asserts that it should not be the main substance. Gems of suggestive hints are widely scattered throughout. — *Reviewed by Charles Daniel Brodhead.*

"The Church College"

World Council of Christian Education. New York City, 1951. Price, $ .50.

This is the report of a seminar on the church-related college sponsored jointly by the World Council of Christian Education and the Sunday School Association and the World's Student Christian Federation, held in Toronto, Canada, during August of 1950. Twenty-eight persons from thirteen countries met together for ten days to consider the state of and purpose for church-related colleges.

The most serious charge against the church-related college today is that many faculty members are semi-Christian or even non-Christian, and that almost nowhere do the colleges claim that Christians have a specific doctrine of truth which must express itself in a characteristic approach to education. The seminar was disturbed by the self-confident humanism which dominates the university world.

According to the report it appears that the church-related college has a specific educational function, that is, the propagation of the faith. Most colleges and universities would not start from this premise. Hence, the report takes on a certain element of irrelevance for most American institutions which have defined their purposes more broadly.

The report is stimulating, and especially valuable in that it takes a world-view of Christian education. The appendices contain an excellent bibliography and an outline for a seminar. Those interested in religion in education ought to be acquainted with this significant study. — *Reviewed by John F. Olson.*

"The Sin Of The Prophet"

By Truman Nelson. Little, Brown and Company, Boston, 1952. Price, $4.00.

Boston never accepted the 1850 truce between the North and the South over the question of slavery. Theodore Parker, Wendell Phillips, and William Lloyd Garrison led on with the abolitionist cause despite the political log-rolling and "gradualism" which effectively blocked them time and time again.

Truman Nelson, in a novel that is written like a history book, has told the dramatic story of what happened in Boston when Anthony Burns was called for by representatives of Virginia to be returned to the slavery from which he had escaped. Under the fugitive slave laws, aided and abetted by slick Ben Hallett the political boss of Boston, pressured by the use of Federal troops, Anthony Burns was turned over to the slave-hunting Virginians by Boston's courts.

The role of Parker in all of this is always dramatic, but consistently prophetic. Parker's sermons are described by Truman Nelson so vividly that you find yourself moved by them — and that is an accomplishment. The local Vigilantes, the Faneuil Hall meetings, and marching of troops on Boston Common, the frightening extremists and the raid on City Hall, all add up to the fascination of this book. Compromise and political corruption were more awesome as enemies of freedom than all of the violence portrayed, however, and soon the reader realizes that Truman Nelson has provided an illustration of what could happen in 1952. — *Reviewed by Emory Stevens Bucke.*

"Rufus Jones Speaks To Our Time"

An anthology edited by Harry Emerson Fosdick. MacMillan Co., New York, 1952. Price, $4.00.

In a day when many psychologists are helping us rationalize away our sins, it is refreshing to re-read Rufus Jones. The Quaker mystic was made of sterner stuff than our day will enjoy, but he has answers for us, and he has hope to offer to many who have become confused and lost.

Dr. Fosdick has collected some of Ru Jones' most prophetic material in this thology. He has provided us with penetr ing answers to penetrating questions that of us are asking. Where is God? How d with dark days? What does prayer mea How explain conscience? (Our guess is t this chapter might not be at all popula What is vital religion? What is the Chr ian way of life?

Of equal value in this volume is the i troduction written by Dr. Fosdick. Obvio ly Rufus Jones played a significant part Fosdick's own life, and he pays his trib here with a majestic symphony of humil and glorias. It is, in a large measure, Johnson and Boswell volume, and reader finds himself keeping company w two of the truly great men of modern r ligious leadership. Preachers will like t book, for it will challenge them to a m profound life and work, but that does n mean that it is a "preacher book." Ruf Jones speaks to our time — and to time y to come. — *Reviewed by Emory Steve Bucke.*

"Mental Health And Hindu Psychology"

By Swami Akhilananda. Harper a Brothers, N. Y., 1951. Price, $3.50.

The strange dilemma of our time is th we seem unable to enjoy the opportuniti that come to us. Never before in the histo of the world have so many goods been o fered to man as now. The discoveries a inventions of science, the production and di tribution of material goods, the incredib methods of transportation and communica tion have brought us an amazing variety o new interests and values. But somehow w feel anxious and insecure, afraid of enemi and suspicious of friends, uncertain of th future, distressed in our human relation and unhappy with life as it is.

These problems which concern our peac of mind are issues of mental health. In rec ognition of these needs, local, national and international associations have been forming to advance the mental health of all people. To this cause the new book on "Mental Health and Hindu Psychology" is a signifi cant contribution. Swami Akhilananda wel understands the condition of modern man and shows genuine appreciation for th work of psychology and psychiatry. At the same time he makes it unmistakabl clear that mental health is a spiritual condition that calls for religious sol tions. From the long centuries of experi mentation in religious exercises, and medita tion, the holy men of India have developed methods of soul training that like the devo tional exercises of Christian saints, prove valuable for mental health.

In the rush of getting on and getting ahead, modern man has often forgotten

e for the needs of his soul. This book imely reminder, and even more, a of kindly wisdom to guide one in ping a calm perspective and strength to confront the demands and heal the s of living in our time. The religions world need to stand together if we stem the tides of cynicism, to relieve nner distresses and reawaken idealism iritual courage. — *Reviewed by Paul nson.*

Boston Y.M.C.A. And munity Need"

William B. Whiteside. Association Price not quoted.

Boston "Y" has been celebrating its nial, and this volume is a detailed and riate history of the first association in ited States. As such it sketches the of the Christian Association move- rom the early days of piety and evan- to the present period when the "C" most disappeared from the organiza- favor of athletics, social service, and r education. It is the story of the ete displacement of mass evangelism " technique," and the development of -sided approach to the needs of youth. ook is carefully and devotedly done, ill furnish a documented history of the century's most important institu- — *Reviewed by C. F. Avey.*

ist In Poetry"

piled and edited by Thomas and Clark. Association Press, New York, Price, $3.49.

things should immediately be noted reader of this anthology. One is that rgely the friendly, sympathetic Christ, er of women and men,' who is por- in this book," as the editor says in the . This means that the poems were with a view toward presenting the uman and personal side of Jesus, ra- an the lofty, theological aspect.

other fact to be noted is that 450 of poems selected were written in the century, many of them by rather ob- ontributors to *The Christian Century,* ch the compiler of the anthology, s Curtis Clark, is poetry editor. (Mr. contributed 24 of his own poems to llection.) Consequently, only about e poems were written by classical re- poets of former centuries such as Browning and Tennyson, while such ding Christian poets as Milton and n are omitted altogether.

these two facts are recognized by the he can then enjoy the book on its own for what it professes to be: not an ex- e anthology of Christ as he appears English poetry of all ages, but a col- of poems, a few familiar and classical, the large part new and colloquial, presenting Jesus as the humble, approachable friend of man. As such, it is a worthy addition to Mr. Clark's series of anthologies of religious verse. — *Reviewed by Mary L. Devolder.*

Niemoeller Reelected

FRANKFURT, Germany — Pastor Martin Niemoeller, president of the Evangelical Church in Hessen and Nassau, was unanimously reelected as chairman of the Working Committee of Christian Churches in Germany. His new term will be for two years.

Bishop Ernst Sommer, head of The Methodist Church in Germany, was reelected deputy chairman of the committee. The group serves as a co-operative agency for the Lutheran, Reformed and various Free Churches in Germany.

Every Day Publication

T. Otto Nall of Chicago, editor of *The Christian Advocate,* official Methodist weekly newsjournal, has announced that the *Daily Christian Advocate* will be published each day of the General Conference when it meets April 23rd-May 7th in San Francisco. Subscriptions to the two-week publication are from $2.00 to $5.00 for the complete set.

If mailed daily airmail from the conference, the cost is $5.00; the complete set, mailed immediately after General Conference, is $2.00. A bound volume, to be mailed some weeks after conference, is $3.00.

Warren Clark, business manager, stated that the address of the *Daily Advocate* after April 15th will be care of the Methodist General Conference, Civic Auditorium, San Francisco, Calif. Orders will be taken previously at 740 Rush St., Chicago 11, Ill.

Religion Helping Germany

Traditionally religious Germany paradoxically invited the Hitler regime partly because of a "closet-type religion which glorified personal prayers and family singing and completely ignored political matters," Dr. Franklin H. Littell, Boston University Dean of the Chapel, said in a talk Feb. 11th at the Daniel L. Marsh Chapel, climaxing the opening day of the University's 23rd annual Conference on Preaching.

In the first of three related talks on current political and religious trends in Germany, the former Chief Protestant Advisor to the U. S. High Commissioners for Germany declared that the weaknesses of pre-Hitler Germany, now recognized by intelligent leaders in and outside the country, were caused in part by an emphasis on pietism, or a glorification of religious form while ignoring the possibilities for practical application.

Ministers and theology students are meeting at Boston University to discuss ministerial problems and evangelism as well as to review Protestantism in Germany, South America and South Africa. Dr. Littell also declared that the "tie-in of the church with the rules of the country degenerated into an ecclesiastical machine with no lay participation. Also the emphasis at universities and other centers of leadership on Biblical criticism and a type of harmonism, putting all religions on equal par and ignoring the historical objective truth of Christianity, made it easy to throw out the Old Testament as Jewish folklore and fable, and made it easy to look upon the Jews as an inferior people with an inferior faith."

However, Dean Littell pointed out, "even in the darkest periods of Hitlerism, the church had some important spokesmen. Today they stand in high regard among an enlightened people free of Hitlerism."

Casa Materna, A Dedication Project

E. HAROLD MOHN

Of all the European peoples hurt by war, those in southern Italy seem most destitute and neglected. Especially is this true of the region around the beautiful bay of Naples, which in 1945 witnessed all-out war from air, sea, and land.

Great factory districts, extending along the waterfront from the heart of Naples to the foot of Mt. Vesuvius, remain a shambles. Under blasted buildings, in cellars and rubble-caves, thousands of homeless people fight to exist. There is little work, and scanty relief comes from public funds.

At the very center of this human misery, Methodism has one of its finest institutions of refuge, relief, and rehabilitation. It is Casa Materna, the home and day nursery of 500 orphan children. It is not only a haven of refuge for helpless children, but offers healing for neglected bodies and hurt minds and brings the love of Christ to their hungry hearts. I have not found in America or Europe a more effective combination of skill, consecration, and sacrifice.

Orphans are received at Casa Materna from earliest childhood and educated on the premises from kindergarten through high school. There is a dormitory building with dining quarters, workshop, chapel, and director's home in this villa by the sea, but there is no classroom building for children beyond kindergarten age. Yet this institution educates these boys and girls until they have completed high school training.

The orphanage conducts classes in dining rooms, bedrooms, storage rooms. It has been waiting twenty years for an "emergency fund" from somewhere to help them. *That day has now come.*

Out of Week of Dedication Offerings this year, there is appropriated $65,000 to give Casa Materna a modern school building. This is one more reason why Methodists in America will find genuine joy in bringing their dedication offerings to the altar on March 16, 1952.

Cover Story

New York, May 29, 1789.

"To the Bishops of the Methodist Episcopal Church in the United States of America.

"Gentlemen: I return to you individually, through you to your Society collectively in the United States, my thanks for the demonstration of affection, and the expressions of joy offered, in their behalf, on my late appointment. It shall be my endeavor to manifest the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power toward the civil and religious liberties of the American people. In pursuing this line of conduct, I hope, by the assistance of divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me.

"It always affords me satisfaction when I find a concurence of sentiment and practice between all conscientious men, in acknowledgments of homage to the great Governor of the universe, and in professions of support to a just civil government. After mentioning that I trust the people of every denomination who demean themselves as good citizens will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine, vital religion, I must assure you in particular that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the divine benediction on yourselves and your religious community.

"George Washington."

On A Wide Circuit

W. W. Reid

Queen Elizabeth II

"God save the Queen." That hymn and prayer, last heard in the "glorious" days of Victoria, is again resounding in every corner of what was Victoria's worldwide "empire" — with the exception of Ireland. (And even in those great days its playing was there often the occasion for a brawl.)

The 25-year-old woman who is today titular head of some 600,000,000 of the world's people — men of every race, color, creed and economic condition — needs the prayer of every one of her subjects, and, indeed, the earnest prayer of every American. She needs prayer that she may discharge her arduous responsibilities as a stewardship from her God, and not as a gift from a long line of ancestors, some of whose deeds mar the pages of world history. And she needs your prayer and my prayer because the issues that she and her ministers must face tomorrow are enmeshed with issues that America and other democracies must face and solve, for weal or for woe, in the years ahead.

Queen Elizabeth II comes into a heritage that is far removed from that of Queen Victoria, and Victoria's power and world were far different from those of Elizabeth I or even of the George who "drove" the American colonies into independence. (If George III's powers had been only those of George VI, would we now be part of the "commonwealth"?)

Given good health, the new Queen's reign should last into the next century. And what a panorama of history her eyes may behold; and in what a panorama of history she will be a central — even if only a symbolic — figure! This coming half-century will bridge the gap from the "world of colonies and trade" (call it imperialism, if you will) into a world the form of which is not yet clearly defined. It should resolve the struggle between the two ideologies that now play chess for the minds and hearts, even the lives, of men. It should glimpse the pattern of the "new world" — the world that emerges 2,000 years after Christ's proclamation of a new way of life.

For Queen Elizabeth will soon be crowned "Head of the British Commonwealth," not "Empress of India," etc. She will be the visible head, the symbolic rallying point of what is actually a confederation of independent states, the only real base for "world union" of mankind. She is alone the very heart of a world democracy — the undisputed and non-controversial symbol which all independent members of the commonwealth acknowledge. She is the head of a growing, non-static world organism.

It is difficult for Americans to fully comprehend the power of "the crown," or of the royal family, in England and the Commonwealth. Yet it gives the people of the Isles and the far-flung dominions a common, living symbol of themselves, a figure removed from politics and ordinary controversy. Would that America had a rallying symbol (as most democracies have) to represent us to the world and to ourselves! We are now known abroad only for our dollars, given or sought (people say) by men with axes to grind. And, at home, the leader of government is also a pawn of party and of political dispute.

Perhaps there is an intangible lift to a nation and to the world in a good king or queen. We tend to become what we look, admire, or worship. "The Great Stone Face" is a story to the point. When the queen is a noblewoman, caring for her family, exemplary in conduct: do not the people unconsciously reach toward that ideal? And if the ruler be evil. . . . Yes, we Americans pray "God save the Queen."

In This Month Of Freedom

And American Heroes

Don't Forget

The Great Source Of Freedom

Learn More About Him
By Reading the Bible

Widest Variety In America
— Many Versions —
— Many Languages —

Write to

Massachusetts Bible Society

41 Bromfield Street Boston 8, Mass.

I Nominate Justice William O. Douglas

(Continued from Page 11)

Here one discerns the Lincoln-like quality of statesmanship so urgently needed in a distraught world. This deep insight is locked in this affirmation of my nominee: "Our strength power is our spiritual strength, and our spiritual strength stems from our civil liberties. If we are true to our traditions and we are tolerant of a whole market place of ideas, we will always be strong. Our weakness grows when we become intolerant of opposing ideas, depart from our standards of civil liberties, and borrow the policeman's philosophy from the enemy we detest."

Integrity, courage, deep insight into human nature, and a towering faith in the reality of God. These are the cherished traits of my choice for the highest place of honor and responsibility. Justice Douglas, if permitted, can, I believe, lead our beloved America and the torn and agonized world to a higher level of life — the level of courage, integrity, nobility, humanity, service and mutuality! Who seconds my nomination?

Growing Methodist Evangelism Movement

Minneapolis, Minn. — Evangelism in The Methodist Church, which was at a low ebb 12 years ago, is on high tide again, it was reported at the annual meeting of the Methodist General Board of Evangelism. "When we started out in 1940," reported Dr. Harry Denman, Nashville, Tenn., board executive secretary, the word 'evangelism' was not respected in many quarters of this church. In fact, we were told not to use the word 'evangelism;' but during these years we have labored together to try to put content into the word 'evangelism.' Because of prayer, because of faith and because of hard work the word 'evangelism' is respected in The Methodist Church again, and there is a great evangelistic movement."

Dr. Denman reported that 1,187,941 new persons have been received into The Methodist Church by profession of faith and from other denominations during the past three years. This, he said, is the greatest three-year period for the church in evangelism

ince the union of the three Methodist into one church in 1939. These gains bring the total membership of The list Church in 1951 to 9,065,727.

Denman called on the church's Gen- onference, which meets in San Fran- April, to strengthen and increase the f evangelism "because we believe that tion under God must be saved. . . . ieve that this nation must be a Chris- tion and point the world to the living who is its only hope," he said.

d Service Increase

odist World Service giving for the of January increased 27.55 per cent nuary, 1951, according to figures re- by Thomas B. Lugg, Chicago, execu- retary and treasurer of the General ssion on World Service and Finance. receipts totalled $842,025.59, an in- of $187,020.02 over the same month r.

return brings the total for the first nonths of the fiscal year up only 4.74 t over the previous year. Receipts ne 1, 1951 to Jan. 31, 1952 are $4,295,- a $194,280.56 increase over the $4,- 86 turned in for the same eight- period last year.

nce for Christ receipts for this fiscal re $362,780.69 by Jan. 31st, bringing l sum to $10,961,226.36 since the be- of the quadrennium. 1951 Week lication receipts through Jan. 31st are 2.35. Flood relief contributions now 204,831.34 and Fellowship of Suffer- l Service giving is $382,924.93.

hodists must remember," stated Dr. that World Service money is the sole of several service agencies. In ad- an increasing number of local church- requesting agencies to enlarge their ." World Service represents the basic for the general program of the

Homemaker's Corner

arry A. Burnham

ng is not Dead.

r before have homemakers had such son for appreciating the dignity and nce of their position as has come to the past few weeks

s oceans, to every land in the world e the voice of Winston Churchill, Minister of Great Britain saying: heart and the homes of the people is and pride of a united family. With the troubles of the world can be nd all its ordeals at least confronted. hily in these tumultuous years was or loved one another more than the mily around the king."

ges of condolence, editorials, radio ll have echoed the same story; the a man in a great position carrying on with complete simplicity and undaunted courage. It is a story to repeat to our children, a story in which to rejoice and be thankful; nothing of glamour, no playing to the galleries, just a story of simple grace and sturdy virtue.

It is allowed us to imagine the effect this story may be having on many confused minds. The home that is on the verge of a breakdown may rebuild itself because a man or woman has heard the story. The divorce mills of Reno may lose a few customers. Fathers and mothers in little homes on country lanes may turn their eyes gratefully to a royal home where were a father, a mother and two little girls.

And did not some people behind the iron curtain hear the words: "He was sustained not only by his natural buoyancy but by the sincerity of his Christian faith."

The king is not dead. He lives more abundantly than ever in the influence of his courage and devotion to the best of the homely traits which we call virtue.

The Methodist Church Challenges its Laymen —

Win 600,000 New Members For 1952!

By winning 600,000 new members this year The Methodist Church will have achieved the goal of 2,000,000 for the quadrennium, requested by the General Conference of 1948. Many churches will win their "one new member for every 12 active members" before Easter during the great evangelistic program.

National Week of Lay Visitation Evangelism March 16-23

jointly sponsored by the General Board of Lay Activities and General Board of Evangelism

Begin your program now by
— Building an adequate prospect list
— Selecting and enlisting an ample number of lay visitors
— Making adequate preparation for the training of visitors

Order the necessary visitation materials now, giving your active church membership to the nearest 100. Cost will not exceed 3 cents per member. The Turn Over Chart, "They Went Forth — Two by Two," makes training visitors easier. $12.00 per chart.

TIDINGS

Literature Headquarters
National Week Of Lay Visitation Evangelism
1908 GRAND AVENUE NASHVILLE 4, TENNESSEE

25th Anniversary

America's first traveling university singing group, the Boston University Seminary Singers, which currently numbers 43 men students from 15 states of the U. S. A., celebrated its 25th anniversary this year with a 4,000-mile winter tour from Boston to Florida, making concert stops at a score of Eastern seaboard towns and cities during the first three weeks of January (1952).

The singing ministers-to-be, who have performed from coast to coast and from the Gulf of Mexico to the Great Lakes, were organized in 1927 by Dr. James R. Houghton, its present conductor, with an aim to giving future church leaders a knowledge of church music and choral singing problems. The troubadouring theologs annually give about six Spring concerts at points within a 75-mile radius of Boston, in addition to their regular winter tour. Since they began making long trips in 1932, they have visited every state in the union except Louisiana, Texas, and Mississippi, and include as one of their most historic appearances, their invitation to sing at the unification of three branches of the Methodist Church in Kansas City, Mo., in 1939.

"Man Of The Year" In Alaska

A Methodist minister won out over the mayor, an editor of a sports magazine, and the local school superintendent for the title "most outstanding person of 1951" in the Alaska city of Ketchikan. He is the Rev. Wyburn Skidmore.

Readers of the *Ketchikan Daily News*, sponsors of the contest, named the minister because of his work with the youth of the community, his outspoken stand on the local liquor question, and his keen interest in civic affairs. "Reflecting the interest of the people in these questions many of those voted for Editor Tobin of the *Alaska S man Magazine,* (the runner-up) gave same reasons and several city officials rec votes for their civic work" the account i Alaska newspaper states.

The city manager, councilmen, s board members, and Ballard Hadman thor of, "As the Sailor Loves the Sea," cent book on Alaska receiving wide tion in the United States and England, among Ketchikan citizens nosed out i contest by Mr. Skidmore.

Members of First Methodist Church, chikan, are now joining with peopl Mountain Point, six miles south, to plans for a community Methodist chur that area. Miss June Marks is the Ketch parish worker.

Specifies Church-State Separation

San Juan, P. R. (RNS) — Separatio church and state is specified in the proj new "home rule" constitution for P Rico which was approved by the Consti Convention by a vote of 88 to 3.

Church-state separation is stipulated in tion 3 of the bill of rights, which consti article 3 of the constitution. The se reads: "No law shall be made respecting establishment of religion or prohibiting free exercise thereof. There shall be plete separation of church and state." charter will be voted upon by the peopl the island sometime late in February. is approved, it will go to the United S Congress for final ratification.

One of the sections of the bill of r over which a good deal of controversy waged is the fifth clause which states: public property or public funds shall be for the support of schools or educational stitutions other than state schools or insti tions. Nothing contained in the provis shall prevent the state from furnishing any child non-educational services establish by law for the protection or welfare of c dren." The section means that while no nominational school as such will receive s port of any kind from the state, children tending these schools will be entitled to d tal, medical and other social welfare act ties available to public school pupils.

Section I of the bill of rights declares th "all men are equal before the law" and discrimination shall be made on account race, color, sex, birth, social origin or con tion, economic position, or political o ligious ideas."

Dr. Antonio Fernos Isern, president of Constituent Convention, hailed the bill rights as assuring "a free church working free state. . . . The religious clauses ad ed," he said, "are fair to all religious grou and individuals. The state cannot supp nor aid any religious group or individual

You're Only Young Once

HOOVER RUPERT

He Never Gave Up

There is an interesting story which tells of a young man who ran for the legislature in his state. Though he conducted an active campaign and seemed to be well-received, he was soundly defeated. Then he entered business, but he made an unfortunate partnership. And because of a worthless partner, the business failed. Meanwhile he had fallen passionately in love with a girl, but death took her from him. He then ran for Congress and was elected. But he served one term and was defeated for reelection. Next he tried unsuccessfully to get an appointment to the United States Land Office. Similarly unsuccessful was his candidacy for United States Senator. He even ran for the vice-presidency of the United States and once more met defeat. Here he was at forty years of age, an apparent failure in life. Practically everything he had tried, had turned against him.

But at last, Abraham Lincoln was elected president of the United States. At once, on taking office, he was engulfed in a war within the nation. Here was a war which he would have given his life to prevent. In fact, indirectly it was a war which did take his life. Can you recall any life in which so many defeats and failures have been telescoped together? Yet, Abraham Lincoln, the man of many defeats and failures, is the most beloved son and the most inspiring personality our nation has produced! How account for this?

For one thing, he never gave up. How many of us would have quit early in the game when it appeared that life was throwing so many curves and we were going down swinging every time we came to bat. Here was perseverance which astonished the citizens of Illinois. "Why doesn't he stick to his law practice?" or "Why doesn't he go back to storekeeping?" These were questions which doubtless were being asked behind his back. It was this spirit of patience and stick-to-it-iveness that enabled Lincoln to hold firm during the war years when he was the epitome of evil for the Confederacy, and when he was considered a blundering fool by some of his colleagues in the government at Washington.

Lincoln was a man of impeccable integrity — a far cry from some of the public servants who have used positions of trust in high places to line their own pockets. Whenever Lincoln failed, he knew and his friends knew that he had played the game honest and fair. Of all the verbal abuse which was heaped on him, no one questioned his basic integrity.

Lincoln was a man of faith. His was not a conventional religion. He was roundly criticized by the clergy of his day because he was not a member of an organized church. But history records the acts of faith of this religious man of God. That he prayed is an axiom of history. That he trusted and feared the Lord is abundantly evident. That he sought to live out the implications of the Christian religion is seen in his attitude toward the Southern soldiers, and is reflected in his second inaugural address.

The anniversary of his birth has passed. It always helps us to reflect on the greatness of this humble man, and to see in his life the resilience of character which enabled him to bounce back from defeat, to make an amazing success of his failures, and to set the pattern for youth of every age.

ut the state cannot deny a social ser- any individual on account of his re- creed."

an Catholic Bishops James P. Davis Juan and James E. McManus of Ponce eported to have expressed satisfaction e clauses in the bill of rights.

ation Week

. Walton

week of March 16th to 23rd has been ted as the National Week of Lay Visi- Evangelism for 1952. During these days every Methodist church is chal- to participate in a simultaneous visi- vangelism program with the avowed s of winning souls for Christ and his No season of the year provides opportunity to redeem the lost and the indifferent than does the period up to Easter; and churches which out" in the observance of an inten- angelistic visitation at this time will e a large number of new members eir fellowship as a result of their di rsonal witnessing.

spiritual emphasis of the Week of ion, which immediately precedes the l Week of Lay Visitation Evangelism, engthen those who go out two by two e others to "come with us to Christ." t of earnest prayer and consecrated n comes the power to bear one's wit- fectively. The time of commitment the time of action.

General Board of Lay Activities and eral Board of Evangelism, co-operat- this vital program, urge every pastor ry church to make careful and pray- eparation for this week of intensive l recruitment. In this connection, very practical factors need to be kept l.

let every pastor and every church plans *now* for the evangelistic visita- its community. To do this requires uate list of prospects, which may be l through a religious census, a survey church constituency, the registration rch attendance, civic agencies, and other sources which alert churchmen quick to discover and use. Remem- y those who are prospects are visited! d, let every pastor select capable lay- o are willing to be trained in a series er conferences, held each night during k, so that they may go forth better d to present Christ's claims to the un- d. In these conferences the princi- effective visitation evangelism should nted by means of the Tidings Turn hart, "They Went Forth — Two by Following this instruction, let the isit in the homes of the community 00 to 9:30 each evening.

, let every minister and every layman ze the fact that this is a Christ-cen- isitation. Our purpose is to relate men and women to the church in a meaningful way. We are committed to the winning of souls. Every pastor and every visitor should remember that "God is at our elbow" to guide and strengthen those who call in His name. Therefore, we must go forth as laborers in the vineyard, anxious to show ourselves approved unto God, workmen who do not need to be ashamed. When we do, God will give the increase.

Thousands of churches, large and small, in city, town or open country, have learned that they can go out and win persons for Christ and his church. They have tried it and found that lay visitation evangelism, based on the recommended procedures, produces marvelous results. Not only does it win many new persons for Christ, but it revitalizes the spiritual life of those who visit for Christ and puts new life in the whole church. Laymen and ministers testify that lay visitation evangelism has remade their churches. E. Stanley Jones puts it well when he says, "We were born in evangelism. It is our native air. In it we live, outside it we die. To your knees, Methodist laymen, and ask God to give you strength and courage to find your man and win him. It is as simple as that!"

ZIONS HERALD 125 YEARS AGO

February 21, 1827

Consider the Poor. . . . Soup Societies would be extremely beneficial to the poor. A fact came under our notice some weeks ago, which we will mention as a proof of how much can be done with a little means. The Soup Society, established by our Methodist Brethren in Kensington, gave upwards of *One Hundred and thirty pint bowls of Soup, and a piece of bread (a raised loaf)* in one day, to as many persons, at the expense (excepting the wood, which was furnished) of 81 cents. They distribute their Soup two or three times weekly. — *Phil. Rel. Messenger.*

* * * *

A Good Beginning — The journeymen Printers in Charlestown, S. C., have held a meeting to devise measures to save themselves from working on the Sabbath. They resolved to seek the aid of ministers of the gospel and of merchants; and to apply for release to the publishers of daily morning papers, in whose employ this temptation is laid before them. They also resolved, to recommend the object to journeymen printers through out the country. It certainly is not necessary that merchants should have the very latest news early on Monday morning; and whatever labour is unnecessary on the Sabbath, is sinful. We wish this great evil might receive an effectual check.

* * * *

Political Decease of Clergymen — The Rev. Mr. Rawleigh, of Maryland, has been declared ineligible to a seat in the Legislature, on account of his profession; ayes 66, noes 2. In the Virginia House of Delegates, the Rev. Mr. Billups has been declared incompetent, from the same cause — ayes 179, noes 2. Both gentlemen maintained their right to a seat, with much zeal and eloquence.

AIRTEX

MODERN ELASTIC

STOCKINGS

LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH

Heavyweight For Severe Cases

FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN
for measure blanks write to

Worcester Elastic Stocking

Company
58 Front Street
WORCESTER, MASSACHUSETTS

Will Study Peace Issues

Miss Elizabeth R. Tennant, of Portage, Wisc., has been awarded a three-month fellowship by the Woman's Division of Christian Service, The Methodist Church, "to study the issues of peace." She will work with the Department of Christian Social Relations and Local Church Activities in New York City, studying the United Nations and U. S. foreign policies.

Miss Tennant returned in August from Japan, where she was a "J-3" of The Methodist Church — a missionary to Japan for a special term of three years. She is one of several former "J-3s" who have dedicated several months toward examining U. S. policies affecting peace and justice in the world, with the intention of finding new ways of expressing their Christian faith in the realm of international relations.

Miss Tennant received her A. B. degree from Grinnell College, Iowa. She studied landscape design at the University of Wisconsin and religious education at Garrett Biblical Institute. Before going to Japan in 1948, she had been a landscape designer in Wisconsin and California and a counselor to students at the Wesley Foundation of the University of Wisconsin.

PERSONS

Boston University, in co-operation with the National Conference of Christians and Jews, will hold its Founders' Day Institute on March 11th, 12th and 13th on the theme "Brotherhood in Action." Sessions will be held on the campus, and will feature addresses by distinguished leaders in various fields. The program will be centered around the work of seven committees, whose reports will be presented for discussion.

The annual meeting of the General Board of Education of The Methodist Church will take place on March 3rd, 4th, 5th and 6th in Nashville, Tenn. A highlight of the meeting this year will be the dedication of the new Board of Education Building on Thursday, March 6th.

Accepted Supplies

The Committee on Accepted Supply Pastors of the New England Conference will meet at the School of Theology, 745 Commonwealth Avenue, Boston, at 2 p.m., on March 25th, for the purpose of interviewing applicants for listing as accepted supply pastors. A meeting will also be held at the session of the Annual Conference.

Application blanks may be obtained at field office, at the School of Theology, or from the secretary, the Rev. Chester Cooper, 105 Springfield Street, Chicopee, Mass. Blanks are being mailed to all present supply pastors on charges.

Only those students who are without conference relationship, that is, neither on trial nor in full membership, will appear for interview. Blanks may be presented at interview.

Students who are members of conferences or on trial will be listed upon supplying committee with information requested on application blank. Student pastors will give the address where they receive their mail.

John K. Montgomery, chairman.
Chester B. Cooper, secretary.

The Lord's Acre — Maine Style

Louis S. Staples

You may be interested to know that two churches on Bangor District have used the idea of "the Lord's Acre" this past year. The Rev. Willis McLaughlin of Patten persuaded his church to plant "the Lord's Acre" last summer with the proceeds given to the church. It proved to be a successful project.

This week I have returned from a tour of Washington County where labor conditions are such that income is very small. Blue-berries and sardines are the chief industry of this county, which is a very seasonable occupation. In Wyman Methodist Church, under the direction of the pastor, the Rev. Frederick Connell, a different form of "the Lord's Acre" was attempted. The church assembled and made lobster traps. Then they obtained the consent of the fishermen of the village to each take a lobster trap with theirs, for the church. The cost of the material for the traps was $40. The fishermen turned in $100 for the lobsters caught. Next year with the same traps much more will be realized from this form of "the Lord's Acre" of ocean. The people are enthusiastic and more interest is being shown in the church.

Tour To Europe

Boston University Photo

Shown above are the 27 members of the Boston University Glee Clubs who have been selected to fly to England, France and Germany to present concerts at Air Force bases overseas. The group will start the 18-day trip with their leader, Dr. James Houghton (extreme right), on Thursday, March 13th.

Preaching Mission

The Methodist Church of Wilmington, Mass., announces a Lenten Preaching Mission to be held March 2nd-March 6th. The theme of this preaching mission will be "Our Faith." Outstanding speakers have been secured for these services which will be held in the church sanctuary Sunday at 7:00 p.m., and Monday through Thursday at 8:00 p.m. Special music will be provided at each of the services.

Following is a list of the speakers and their subjects:

March 2nd. The Rev. John Snook, pastor of Crawford Memorial Methodist Church will preach on the subject: "Faith — What Is It? March 3rd. The Rev. John Snook will preach on the subject; "Our Faith In Christ." March 4th. Dr. Emory Bucke, editor of Zions Herald, will preach on the subject: "Our Faith In Man." March 5th. Dr. Franklin H. Littell, dean of the chapel at Boston University and former advisor on Protestant affairs to the High Commissioner of Germany will preach on the subject: "Our Faith In The Holy Spirit." March 6th. Dr. Charles McConnell, professor of town and country church at Boston University and well-known contributor to various religious periodicals, will speak on the subject: "Our Faith In God."

This preaching mission will constitute the first part of a program which will last until March 16th. The second week a pro of visitation evangelism will be held. T teams will visit prospective members attempt to secure from them a decisi join the church.

Similar programs will be held in 700 Methodist churches in the Boston as a part of an attempt on the part of Methodist Church to win one million members to the church in 1952. The gram in this area is under the directi Bishop John Wesley Lord, resident in Boston Area.

The Rev. Wilbur Ziegler, minister o Cliftondale Methodist Church, Saugus, will be honored tonight, Feb. 20th, by Greater Lynn Lodge of B'nai B'rith, at a ner in his honor when he will be na "Man of The Year." Mr. Ziegler has se as chairman of the Community Rela Committee in Saugus and in Lynn, and devoted much of his ministry to the foste of intergroup understanding.

Dr. Stanley I. Stuber, executive secr of the Japan International Christian Un sity Foundation, will sail for Japan on A 7th. He will attend the dedication of 350-acre ICU campus, which now inc University Hall and several other build and arrange for the financing of new of the new interdenominational grad school. It is expected that several other ing churchmen will also be leaving Francisco on the American President Lin attend the dedication on April 29th. On following day ICU will begin a program language study, research and field se The regular academic program will open ficially in April, 1953.

Ilga Elane Herrick

Miss Ilga E. Herrick, teacher at the Bro ton High School for many years, died 7th at her home after a long illness. She active in the Central Methodist Church was well known for her kindly Christ life.

She was a daughter of the late Rev. A tin H. Herrick, who was a Methodist mi ster and Sarah Leonora (Prouty) Herri Miss Herrick had been retired since 1946.

She was born in Wilbraham and attend school there in preparation for college. graduated from Boston University receiv her AB degree.

Her first teaching position was in Stou ton in 1913. Later she taught in the Nor Easton High School and for seven years fore coming coming to Brockton she member of the faculty at the Winthrop Hi School. She taught English at B. H. S. for years, that being her favorite subject. previously taught French and German.

She possessed the gift for writing deligh ful poetry and many of her poems were

Two of them, "Easter 1940" and other" were included in Avon House gy, "The Poetic Voice of America,

eaves a brother, Asbury H. Herrick bridge, Mass.

Herrick's father was a Methodist pas- arious towns and she attended schools . She was graduated from Boston ity with Phi Beta Kappa honors. teaching at Winthrop and coming city she enjoyed a sabbatical year in ia. Many of her former pupils re- her ardent love of nature and reten- mory for beautiful verse that en- her teaching. She was a teacher for . — *Excerpts taken from The Brock- rprise.*

Rev. Erma S. Keniston, Middleboro, as been admitted to the New Eng- aconess Hospital.

harles R. Joy, noted minister, author ional relief worker and frequent con- to Zions Herald, is on his way to here, as field representative of CARE, observe the distribution of CARE d textile packages through United Civil Assistance Command teams he needy population of South Korea. is a resident of 10 Kingston Road, Highlands, Mass.

er — Reeves

d Mrs. Earl E. Harper of 124 Mari- enue, University Heights, Iowa an- the forthcoming marriage of their r Shirley Ann to Mr. Robert H. f Chicago, Illinois. The wedding is ay 24th.

Harper is director of the School of ts and the Iowa Memorial Union of e University of Iowa, and a member New England Conference.

Harper was graduated from the State ty of Iowa in 1947 and was a mem- Kappa Alpha Theta Sorority, the uni- horus, and the Methodist Church Since graduation she has been a gical consultant and office manager ens and Thorow Associates, person- ultants in Chicago. Mr. Reeves is of Mrs. Everett Reeves of Weldon, and is a graduate of the State Uni- f Illinois. After Naval service he d his schooling at Illinois University gaged as an industrial engineer with blic Steel Company in Chicago.

combined Protestant churches of Mass., will present their annual "University of Life" discussions on Sunday evenings in March at the rish Church in Weston. Refresh- t the parish house will be followed hapel service in the sanctuary of the church at 7:15 p.m., at which the following speakers will be featured: March 2nd —the Rt. Rev. Norman B. Nash, bishop of the Episcopal Church; March 9th — Dr. Herbert Gezork, president of Andover Newton Theological School; March 16th — Dr. Frederick M. Meek, minister of Old South Church, Boston; March 23rd — Dr. Emory S. Bucke, editor of Zions Herald; and March 30th — Dr. Charles E. Park, pastor emeritus of First Parish Church, Boston. Discussion groups will follow the chapel services.

"Christian Mission"

The Springfield District of The Methodist Church sponsored a panel discussion at St. James Methodist Church, Springfield, Sunday evening, February 10th, related to the coming "Christian Mission," March 2nd-16th.

Seated from the left, are Dr. Rolland R. Smith, minister of worship at Trinity Church, who spoke on "Every Teacher An Evangelist;" the Rev. H. Newton Clay, pastor of the Westfield Methodist Church, who discussed "Every Youth An Evangelist;" Mrs. Robert Lambert (Sunday school superintendent of the St. James Church, who talked on "Every Parent An Evangelist;" and George W. Lamb, lay leader of Trinity Church, who spoke on "Every Official An Evangelist." Standing are the Rev. Daniel A. Thurston, left, of the Holyoke Methodist Church, and the Rev. Ralph L. Norsworthy, of the Mittineague Methodist Church, co-chairmen of the panel.

The "Christian Mission" on the Springfield District will conclude with a Victory Rally at Asbury First Methodist Church, Springfield, on March 16th at 8 p.m., with Bishop Lewis O. Hartman, retired, bringing the sermon.

There will be a meeting of the New England Conference board of ministerial training and qualifications in the faculty lounge of Boston University School of Theology on Monday, March 17th at 1:30 p. m. Persons wishing to consult with the board regarding ministerial orders or conference membership will be interviewed at 2:00 P. M.

A Mid-Winter Ashram get-together will be held at the Congregational conference center, Framingham, Mass., February 22nd from 8:00 A. M. to 4:00 P. M. Luncheon will be

EVENTS

served at 12:15. The leaders are: The Revs. Richard B. Hardy and George D. Cleland and Drs. Eddy Asirvatham, Wesley G. Huber and Hilda Ives. The director is the Rev. G. Vaughn Shedd.

The National Council Against Conscription has a series on Universal Military Training of three film-strips in color, with records. Information may be obtained quickly from the New York office, 513 W. 166th St., New York 32, N. Y.

Mrs. Pearl S. Montgomery, wife of the Rev. John Montgomery of Natick, Mass., is a patient at the New England Deaconess Hospital.

Are We Losing Our Civil Liberties?

The New England Conference of The Methodist Church is invited to participate in the workshops on civil liberties, to be held on Tuesday, Feb. 26th, from 12:00 to 4:30 at the Pioneer Club, 140 Clarendon Street, Boston. Each organization is asked to send two delegates, a member of its staff and a lay person.

The workshops will be as follows: mass media (radio, press, screen, television, etc.); legislation; the right to organize; and rights and responsibilities. The maximum number of participants in each workshop will be 25, with allocation made in accordance with expressed preferences.

The schedule for the afternoon will begin with luncheon at noon, followed by orientation, the workshop sessions, and a final plenary session. Co-chairmen of the workshops committee are Dr. Merrill E. Bush, director of the department of adult education of the American Unitarian Association, and the Rev. David R. Hunter, director of education of the Episcopal Diocese of Massachusetts.

A record attendance was attained February 10th by the Sunday school of Highland Avenue Methodist Church, Gardiner, Maine, with 337 attending. The previous record was 277, according to a report of the pastor, the Rev. Royal Brown. Robert Sansouci is superintendent of the church school.

Word has been received of the death of Franklin Rand Magee of New York City, on December 17th, 1951, at the age of 85. He was a son of James P. Magee, who was the first manager of the Boston Branch of the Methodist Book Concern, and a brother of the late Charles Magee, who was an active member of the Wesleyan Association and manager of the Methodist Book Concern.

Methodist Properties Damaged

SUVA, Fiji Islands (RNS) — Methodist Church properties suffered extensive damage in a hurricane which struck the Fiji Islands. Fifty per cent of the churches in the area were badly hit and ninety per cent of the ministers and catechists lost their homes. The administrative offices of the Methodist Mission Board and the boards book depot, printing works, schools and staff houses were badly damaged.

The Methodist Church of Australia has launched a relief fund to help victims of the hurricane. The Rev. Alan R. Tippett, acting-chairman of the Fiji-Fijian District of the Methodist Overseas Missions of Australia, flew to Australia to report to the Methodist Board of Missions on the damage. He will tour the principal Australian cities on behalf of the relief fund.

Methodists are the principal religious group among the Fijian people.

Chaplains Program at Great Lakes

JOSEPH N. LOPER

The following article written by the Rev. Joseph N. Loper, Rock River Conference, a reserve Navy chaplain, indicates how and where a chaplain reaches the youth as they pour into the huge Navy Training Center at Great Lakes, Illinois:

While on active duty during World War II, I was never assigned to recruit training duty. In the spring of 1949 I was assigned to work with recruits under the direction of the senior chaplain of the Recruit Training Command at Great Lakes. This marked the origin of my interest in this important phase of the Navy chaplain's work. Since that time my interest has increased so much that now I look upon recruit training duty as the most important work a chaplain can do, and as representing the most effective type of spiritual ministry in the Navy.

Having now a son who is finishing his training at this command, my interest in this work has reached a climax. My current annual training duty has coincided with the period of my son's training as seaman recruit. I have received a letter from a chaplain regarding my son, and as chaplain, have written to other parents regarding their sons.

For three years I have been able to spot-check (for 2 out of 52 weeks) the progress of the chaplains' recruit training program. In addition to a vastly expanded total program of services, I am pleased to note a very valuable trend away from a purely "military" atmosphere toward a home-like church climate in the chaplain's offices, chapel and assembly hall.

The chaplain is also taking an ever larger part in the actual training of the recruit. Some chaplains have a brief talk with each man near the beginning of his training and a friendly letter is sent to his parents. Six lectures, ranging in subject matter from general "Responsibilities" to "Sex Education" are delivered to each company of men.

The chaplains in the recruit training command are constantly seeking for suggestions for improvement of the program. It is difficult to get an unbiased reaction from the men themselves because of the tendency of recruits to give the answers which they think the chaplain wants them to give. I was able, however, to get a straight-forward answer from my son who may be described as capable of being "brutally frank," especially when talking to his father. As my son was ready to graduate from training, I asked his honest answer to two questions:

1. What is your reaction to the chaplain and the religious program? In effect his answer was enthusiastically favorable. He said: "Strange as it may seem, there have been Sundays in which I have been to church twice and listened to two different chaplains — and I usually stay awake during the sermon. Most of the sermons suit the boys of our age."

2. What do the fellows say about the chaplains' lectures to the companies? "I haven't heard any adverse criticism of the lectures. We consider them the best lectures we have. The boys usually don't get sleepy when the chaplain talks. I'll tell you one thing; the fellows do learn about chaplains by seeing so many of them during their training. When they get out of here, they can't keep from having a high regard for chaplains." Such is one recruit's honest reaction to the chaplain and his work.

In the opinion of this writer, who is both a reserve chaplain and the father of a seaman recruit, the recruit chaplains are not only doing a wonderful job in serving the spiritual needs of the men, but are invaluable to the Navy in the realm of public relations.

Urge Women To "Cover" Courts

Planned visitation of all court sessions in their local communities is one of the goals of Methodist women who belong to the denomination's Woman's Division of Christian Service. "We have found that when women attend court sessions not only are they better informed about their communities, but the judge, jury, lawyers, and others at trials are helped by the knowledge that concerned citizens are present," says Miss Thelma Stevens of the Department of Christian Social Relations which has planned the program. [illegible] visitation is planned because "actions o[illegible] courts are often colored by what cou[illegible] ficials think is the 'climate' of public op[illegible] — and thus justice is defeated." Atten[illegible] at cases bearing directly on discriminati[illegible] minority groups is especially stressed.

In their recommendations of "techn[illegible] for actions" for 1952-1956, the social a[illegible] branch of the Methodist women's orga[illegible] tion also urged local societies to inves[illegible] training requirements of law enforcem[illegible] ficers "for the purpose of improving [illegible] training if necessary." Special classe[illegible] studying human relations are needed [illegible] police officers, they feel. Such trainin[illegible] cludes courses in juvenile delinquency [illegible] race relations.

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Audio-Visuals Family Week

WALTER L. HOLLCOMB

It is time for the churches to begin [illegible] tailed planning for their family life educ[illegible] programs, centered in National Family W[illegible] May 4th-11th. A growing emphasis is [illegible] ing given to programs of family life e[illegible] tion in the churches, and many new a[illegible] visual resources have been prepared for [illegible] ing to enrich these efforts. A few of the [illegible] ter films and filmstrip-record combina[illegible] are listed and briefly reviewed below. [illegible] may be chosen from a much larger sele[illegible] at the Cokesbury Book Store, Copley Sq[illegible] Boston.

"The Family Next Door:" The very [illegible] some story of a family that grew by fa[illegible] their problems in the Christian way [illegible] in the very best sense they became the [illegible] of other families in their neighborhood. [illegible] film traces the growth of the Howard fa[illegible] ly from the time Tom and Kitty were m[illegible] ried until their children are nearly gro[illegible] This film is highly recommended, and [illegible] be hard to beat.

"Bible on the Table:" The importance [illegible] the problem of family devotions as presen[illegible] through the story of two neighboring fa[illegible] lies will seem to some to be too simple [illegible] the answers too easy, while to others this fi[illegible] will seem very realistic. To most it will [illegible] thought provoking and many who will [illegible] it will be led to consider seriously their [illegible] missed opportunities in family worship.

"Honor Thy Family:" If you like peo[illegible] this story of a successful Italian immigr[illegible] and his family, together with their Christ[illegible] butler, will make you laugh — sometimes [illegible] will make you want to cry. Johnny, the so[illegible] wants to go to Harvard, but Luigi the fath[illegible] who is a successful salvage or "junk" m[illegible] thinks education is useless if you are "sm[illegible] like he is. Then Albert, the butler, en[illegible] and you have the ingredients for a fine [illegible] realistic film on family life.

"Rim of the Wheel:" "Dad" Dickerson [illegible] retired minister from the pioneer days of [illegible] West, has some picturesque but plain talk [illegible] Virginia Sutton, a housewife who is alwa[illegible]

y going nowhere, doing important at don't really matter. This film message for modern families that t in the whirl of our present fast sing tempo of living.

hort films for youth groups, useful Week or any time of the year: r Age," "Dating Do's and Don'ts," Ready For Marriage?" "How Do w It's Love?" "You And Your

good filmstrip-record combinations ble. I recommend three by James wood: "Is Your Home Fun?," "A ffair," and "Democracy Is Home

ashington Diary

V. Irwin

nerican population has been deteri- rapidly of late, says the head of the Service System of New York who himself in salesmanship, business good manners and the like, that now almost as bad as in the worst *The Washington Post* comments e in general do seem a good deal e and co-operative than even a year haps this is not to be wondered at re.

ne of Elbert Hubbard's little jour- Senator McCarran's investigation ou will. There along with Budenz beth Bentley, witnesses are gnawing cters of fellow citizens far more themselves as the records would ile Mr. McCarran adds his "cat-o- to the victim, as Herblock pictures toons. On an opening morning r gravely warned us he would read felt apology and pain for investi- ne among the dead. Then a volu- eiled for the kill, former spy com- ne said) set out to defame the very some whose poor bodies had long in their coffins. Perhaps here is n and source for a sort of conse- al unrest and irritability.

vents

etimes have our own peculiar ways history. We decide to have price These being widely advertised in advance, lo the prices creep up to the deadline unabashed. Then as if to give some one a generous break, restrictions are lifted from bowling pins, stuffed elephants, and donkeys, for educational purposes, sundials and chiefest of all, dinosaur skeltons. There are also exempted "non edible foods" such as wax fruits and plastic turkey.

Just now the urge for the neglected pillory is strong. My number-racketeer neighbor has been entangled head and foot with nearly a score of others. The jail terms range to 5 years and fines to 10,000 dollars. Among them are two friendly policemen who played along for the "ice" (cold cash). The Dep't of Justice is under study. The Bureau of Revenue of the Treasury is deeply humiliated by the record of dishonest officials. Mine security laws too are up for revision. The Bureau of Mines declares that state supervision is often hampered by interested operators while the Federal Dep't of the Interior has powers of investigation only. A joint bill is now pending to empower the Interior to take over corrective measures. When the Inspection Act of 1942 was passed the miner deaths ran about 1200 a year. During a fifty year period, a Senate hearing revealed that an average of 7.03 miners had been killed each working day.

Just now, and wisely, all bends are being investigated across the land with grand juries, committees and their staffs.

"It is the Christian insight that eternal life is the gift of God. We are not automatically immortal and naturally destined for the life everlasting. . . ."

* * * *

"Go Inquire of The Lord,"
Gerald Kennedy, Harpers, New York.

Among Church Groups.

There has been an unmistakable stir throughout the city in the religious field. Billy Graham's battery of well-trained workers moved in aggressively but with intelligent approach we think. Perhaps the one outspoken criticism about "out-of-dateness" came from two Unitarian ministers. Billy Graham is old fashioned, though he did state recently that he was not dogmatic about hell as a material fire, for Jesus may have spoken symbolically. But recant he does not.

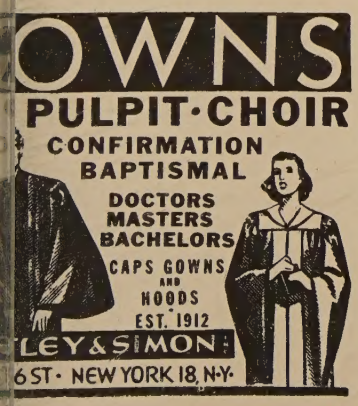
A crowd of 25,000 gathered on the Capitol grounds on a rainy Sunday afternoon where 500 found their way into an inquiry room in the building, at an invitation. As the evangelist left the stand, near which cameras had played and ambulances stood in readiness, scores followed him as he made his way to the inner room, just as a crowd might follow a victor in the arena like Ursus the giant guardian of the Christians in Quo Vadis Dominus.

Then there was the Youth Week Committment Service in the former M. E. Church South. The speaker for the week was Dr. George C. Baker, chaplain of S.M.U. Dallas, Texas. He intrigued this alert group with a story and challenged them with a decision. He told of one of his students, a dependable foot-ball star who in the 1950 game against Notre Dame gained more ground than all the "fighting Irish" combined. Everybody liked that. In the assembly sat two or three rows of colored Methodist youth. He said he once saw in a crowd a man with a bottle made of a lynch victim's skin with liquor in it and it was there he vowed like Lincoln "If ever I get a chance to hit that thing I'll hit it with all I've got."

A Sacerdotal Comedy Explodes

The cardinal changes his coat. The *Osservatore Romano* declares that the pope had no thought of "suggestion" or "pressure" for a Vatican ambassador, while the President, to save the stubborn situation, affirms that he will some time later name another. But the play-comedy has blown up; we trust for good.

The cardinal who has been storming for years about our public schools, for free bus rides for parochial children, etc, has been blocking aid to education unless private Catholic religious schools could have a share of public funds, and pressing for an ambassador has quieted. It was only a little more than a fortnight ago he was saying in Rome "it is both appropriate and necessary for the U.S. to send a representative to the Vatican. — One sect in the U.S. (he meant Protestants) has two aims, to keep an American representative out of the Vatican, and Catholic children off public school buses." Then the news reached Rome that Mr. Truman had cancelled his appointee. Straightway Cardinal Spellman was saying in the *Osservatore Romano* "No suggestion has ever come from any official in Rome about having a representative." A Daily in Rome was saying it had Two days later Mr. Spellman landed in Boston quite ignoring the whole small matter.



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As I Saw The World

(Continued from Page 3)

organized to stop aggression and prevent the driving of innocent victims from their homes, and yet helped to make a million refugees in Palestine. Nearly a million Arab refugees, many of them people of substance and culture, all of them human beings, feel that their rights have been violated and that they are homeless in order to right the wrongs committed against the Jew in Europe. They do not believe that two wrongs make a right.

We have given away billions of dollars, but too often only after some Senator or Representative has assured America and the world that the money had to be given to save our own skins. It is the cup of cold water given in His name that wins friends and creates brotherly feeling.

Asia wonders whether America has lost her former passionate commitment to the truth that all men are created equal and endowed by their creator with certain inalienable rights, has ceased to be the champion of those emerging from bondage and seeking freedom — has become wealthy and comfortable and wants security for itself more than freedom for Asia.

In Japan, a modern miracle has been wrought. The Japanese expected the occupation to be vengeful, humiliating, economically exploitative to America's advantage, but instead General MacArthur treated the Japanese leaders and people with respect. There were no reprisals and there was no exploitation by American business firms.

Reforms were instituted. First, political: the power of the princes and royalty was broken. Second, economic: the cartels and large business combinations were broken up, labor unions organized and liberal labor laws, providing for arbitration, etc., were put into effect. Third, social: women were given the vote and their status definitely raised. Fourth, education: the curricula of the schools were enriched so that children's native ability would be developed and they would have opportunity to learn to think for themselves. Fifth, land reform: the landed estates were broken up and the land was made available to actual farmers on liberal terms.

Interviews with General Ridgway, General Van Fleet, Generals Yount, Crist and Hoge, convinced me that if ever army generals were swaggering, tough cursing blusterers, they certainly are not now. General Ridgway, a friendly, inwardly tranquil, democratic man, is carrying on with consummate skill and wisdom. By using quite different methods from those employed by General MacArthur he has won the confidence, friendship and loyalty of the Japanese people.

General MacArthur occasionally uttered noble sentiments, but almost never went to church. General Ridgway is in church regularly and gave a simple non-oratorical message on Laymen's Sunday.

Morale is good among the boys at the front; they have confidence in their military leadership, equipment is now excellent and food good — mail arrives practically every day and rotation makes the prospect of going home daily nearer. The finest medical care in the world is available within fifteen minutes by helicopter from the bottom of the ridge on which is our front line.

FIND A DOCTOR YOU RESPECT, OBEY HIM, AND CLING TO HIM AS THOUGH HE WERE YOUR MOST PRECIOUS POSSESSION, AS HE IS.

MASSACHUSETTS HEART ASSOCIATION

To Discourage Liquor Advertising

WASHINGTON, D. C. — Liquor advertising will be discouraged from television under a voluntary code which goes into effect March 1st, the Senate Interstate Commerce Committee was told. The committee, which earlier heard representatives of church groups urge the enactment of legislation to ban liquor advertising from radio and television, gave the radio and liquor industries a chance to express opposition to the bill.

Harold E. Fellows, president of the National Association of Radio and Television Broadcasters, told the Senators that voluntary self-regulation on the part of radio broadcasters has held liquor advertising to a minimum in the last 17 years. He said that the voluntary television code will have the same effect in the TV industry. Most broadcasters agree with church groups, Mr. Fellows said, that "it is not in the public interest to utilize the facilities of radio and television for the advertising of distilled spirits."

But he told the Senators: "There is a point at which legislation affecting the moral structure of society must be weighed against the surrender we must make of those liberties which society itself has demanded in our form of government."

Senator Edwin C. Johnson (D.-Col. sponsor with Senator Francis Case (R. of the bill to ban liquor ads, told the casters, however, that there will alw "a fringe of non-conformists and ba who will accept liquor advertising. "when the bad boys commence adv distilled spirits, the good boys will b pelled to follow," he said. He add broadcasters who refuse to take liqu can not be harmed by enactment of t

Distillers' groups who testified themselves largely to attacks on the t ance and church groups which had ap earlier, asserting that they are trying t back prohibition and to throttle "a le dustry."

Hit By Evangelism Board

MINNEAPOLIS, Minn. — A proposed for reorganizing The Methodist Chu "reduce duplication and overlapping a increase efficiency and economy" drew cism from the church's general board of gelism at its annual meeting.

Under the plan, developed after more three years of work by a survey comm functions of many of the present 63 c wide organizations in Methodism wou changed and limited and their activiti ordinated through new agencies.

The evangelism board said it was "g concerned" over the proposal in the calling for the creation of a co-ordin council for the church. "We believe over-all program of Methodism cann conceived and executed as adequately b proposed council as is now being don the existing boards of our church," the said. "We think it is asking too mu such a council to create, execute and tinue an ongoing program for a chur vast as ours." A denomination growin rapidly as The Methodist Church needs representation rather than less, the said.

The survey report calls for placing evangelism board under a new depart of the local church. But the board wa that such a move would "limit the influ of the board, curtail its nation-wide prog and thus lessen its usefulness to the ch at large. . . . We are concerned lest the ri tide of evangelism be brought to an unt ly end," the board said.

Another proposal in the report which board attacked would make one agency sponsible for all publications, including *Upper Room*, world-circulated devotio guide, and other evangelistic literature produced by the board of evangelism.

The board expressed fear that such change might "stifle unwittingly" the ative evangelistic literature produced u board auspices. It also warned that ma evangelism staff personnel subservient

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ncies might "dull their vision, heir enthusiasm and soften their c punch."

rd suggested that the goals of the mission could be accomplished in liate years ahead without the pro- ganization "if every agency of the ill continually seek the mind of empt to resolve areas of overlap- eliminate waste."

rch's general commission on world d finance might withhold funds ncies which do not co-operate, it The board's statement will be the delegates to the church's gen- rence in San Francisco in April act on the report.

rea Calendar

nd New York Areas)

— Annual meeting of the Board itals and Homes of The Methodist and annual convention of the Na- ssociation of Methodist Hospitals nes, Hotel Statler, Cleveland, Ohio.

– Northern District, New Hamp- nference Pre-Lenten Retreat, the st church, Alexandria, N. H.

World Day of Prayer.

— New England Conference s Society of Christian Service ex- board meeting, St. Marks Church, e, Mass., from 10:30-3:00.

– Annual Meeting of the Board of n, Nashville, Tenn.

— New Hampshire Conference f Education, Manchester Y.W.C.A., n.

– Dartmouth-Lake Sunapee sub-dis- ting of the M.Y.F., the Methodist Claremont, N. H.

— Northeastern Jurisdiction s Society of Christian Service, , Penna.

Palm Sunday

– Good Friday

– Easter

– Northern District, New Hamp- nference Pulpit Exchange.

ance Crewmen

wn, N. J. — First aid, as well as d, is given the injured and ill by men who are ambulance crewmen Allentown First Aid Squad. The n Carrico of First Baptist Church v. John D. Merwin of the Metho- volunteered their services because Allentown during the day when squadmen are away at work.

stors are called out together on gency calls. One drives while the orts the patient on the litter in the of the ambulance. In his wallet n has a little card bearing prayers testant, Roman Catholic and Jew-

On one day the two clergymen spent nine hours on the road answering calls. They operate from this crossroads rural Monmouth County town over a wide suburban and farm district. Their ambulance has two-way radio and they get their assignments while on the road through the county police radio network station at Freehold.

Protestants In Spain

Madrid (RNS) — Protestants in Spain number 25,000, or less than one-third of one per cent of the total population, according to data supplied here by the Ministry of Information. The report stated that only 6,500 are active communicants of their churches.

The ministry reported that there are 285 Protestant pastors in Spain, of whom 152 are Spanish and 133 foreigners. It said there are 177 Protestant churches and chapels, most of them situated in Madrid, Barcelona, various seaport towns and the Balearic and Canary Islands. A break-down of Spanish Protestants according to nationality, the ministry said, showed that 45 per cent "came from other countries."

Most of the Protestant worship places — 138 — belong to the Anglican Church and various evangelical sects, the ministry reported. Baptist bodies have 35 churches and chapels, Seventh-day Adventist, 13, and Lutheran, nine. There are six Methodist and five Spanish Reformed, as well as several belonging to smaller groups. "In addition," the ministry report stated, "there is a Protestant seminary, a Protestant publishing house, and two Protestant libraries."

The report denied that the Protestants of Spain have been persecuted, or subjected to legal discriminations. It said that Protestants are not compelled to attend public, or official schools, but are free to go to their own schools.

According to the report, Protestants maintain schools in Madrid and Barcelona. It said that nobody who wants to enroll in the universities or high schools is asked to make a declaration of religious affiliation. In hospitals, sanitoria and other public institutions, the ministry said, Protestants are given the same treatment as other citizens and "there is no discrimination of any kind."

BADGE OF MERIT

Our higher rate for annuity (pension) suffers by inflation. The New England Conference must not relax, but do more.

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Building To Be Dedicated

Nashville, Tenn. — The dedication of the new building, soon to be occupied by the Board of Education of The Methodist Church, will be held on March 6th.

The service of dedication has been prepared by Dr. Daniel L. Marsh, chancellor of Boston University. The building will be presented for dedication by Bishop J. Ralph McGee, Chicago Area, vice-president of the board and chairman of the general building committee. Bishop Paul B. Kern, Nashville Area, will give the address.

"Unfortunately, because of certain delays, the building will not be ready for occupancy at the time of the dedication," reports Dr. John O. Gross, executive secretary, division of educational institutions, Methodist Board of Education. "Since the board will be in session in Nashville that week," Dr. Gross states, "we have decided to go ahead with the dedication."

138 Years Old

The Christian Observer, Louisville, Kentucky, is now more than one hundred and thirty-eight years old, and during one hundred and twenty-five years of that time it has been published by the members of one family. This is the Converse family — father, son, and grandson. Their terms of service, which in each case overlap, are as follows:

The Rev. Amasa Converse, D. D., who was editor and owner of *The Christian Observer* for nearly forty-six years — 1827 to 1872.

His son, the Rev. F. Bartlett Converse, D. D., who served almost half a century — 1858 to 1907.

The grandson, Mr. Harry P. Converse — 1899 to the present.

Not only is *The Christian Observer* the oldest weekly religious paper in the world with continuous publication, but it also has this unique record of having been published by the same family without a break for one hundred and twenty-five years.

They Liked It 130 Years Ago

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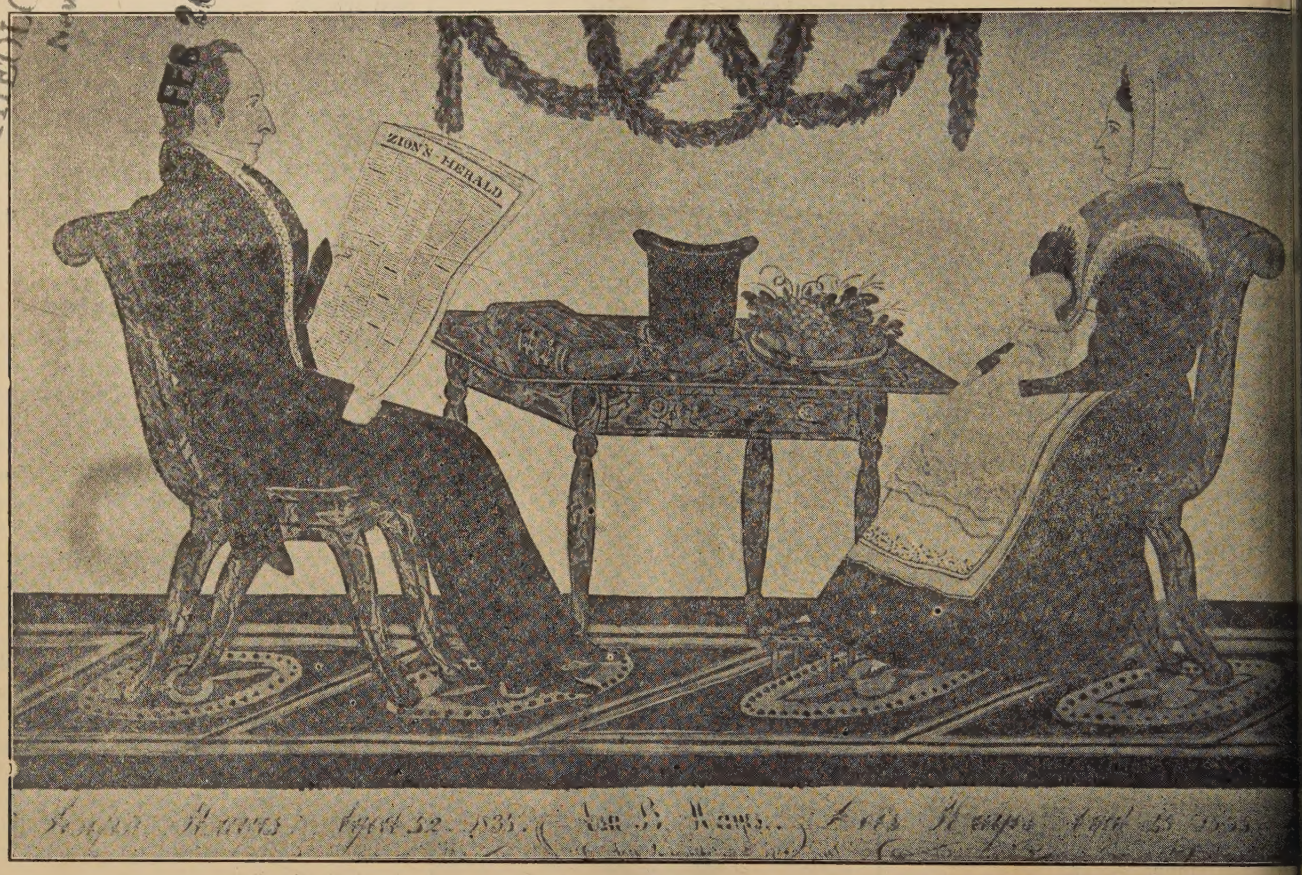
THEY STILL LIKE IT



The writer, during part of his time in Drew Seminary, was an assistant to the librarian of the largest theological library in our country, helping to file every religious journal published in the United States, Protestant and Catholic. Since then we have become familiar with many of the leading denominational journals in our country.

We know of no other religious journal which faces the economic, social, political and moral issues of our time with the thoroughness and courage of Zions Herald. This journal obviously at all times seeks the nearest available approach to truth from all sides regardless of adverse criticism or personal consequences. In a recent issue of the Herald it is truthfully hinted that its thinking is not done by any radio commentator, daily paper, mood of the moment, local gossip, or propaganda. The ministers and members of The Methodist Church and other leading Protestant churches who are interested in the ultimate triumph of the truth in every field of political and moral endeavor, whether national or international, should support in every way possible such a journal as Zions Herald. In these crucial times this nation surely needs one such religious journal.

(Rev.) Lee Ralph Phillips, Townville, Pa.

ZIONS HERALD

(Est. 1823)

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